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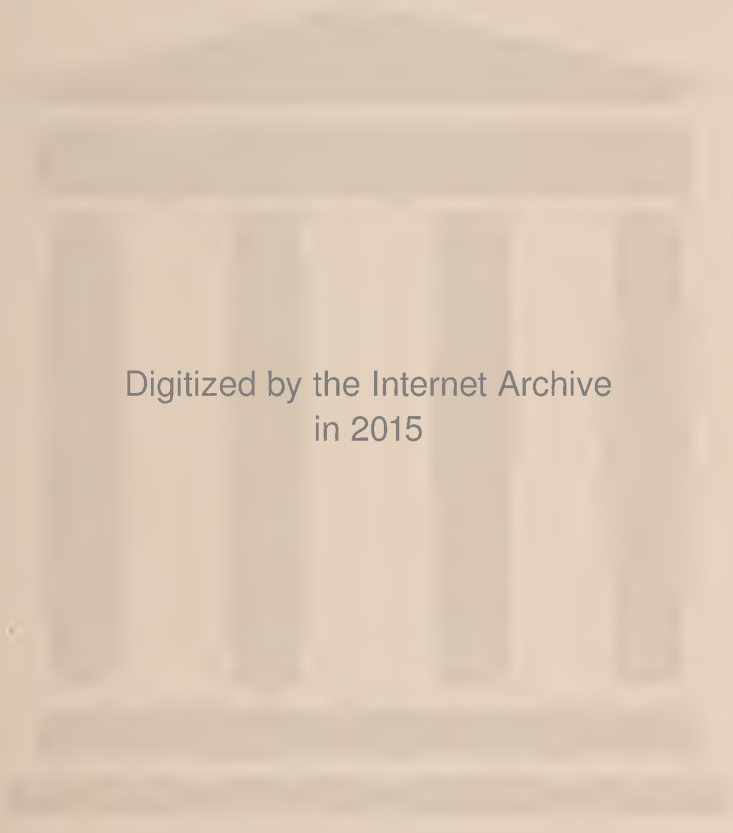

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HEATHEN NATIVES OF NEW GUINEA.

The two lads on the right are dressed for initiation into full tribal privileges. The shell on the arm of the other indicates that he is in quest of a wife.

MISSIONARIES AND CHRISTIAN STUDENTS IN NEW GUINEA.

THE

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BACKWARD MOVEMENTS OF THE LAST CENTURY.—I.

The Spirit of Anarchy and the Weapon of Assassination.

BY THE EDITOR-IN-CHIEF.

The cruel blow which laid low the chief magistrate of the United States was a blow struck at the world. It affects every nation, government, and people on the habitable globe, and, to a remarkable degree, this community of interest has been recognized. Never before in the memory of men has the death of any ruler evoked such world-wide sympathy. About the bier of this Christian President all nations have, in a sense, gathered as mourners—a conspicuous instance and example of the fact that the race constitutes one body politic, in which, if one member suffer, all the members suffer with it.

This event has, however, a significance far deeper than that of any mere personal or national bereavement or official vacancy. It is a symptom of a disease which threatens not only the health but the life of the whole body. The assassin's bullet was aimed at organized government, constitutional authority, which involve the very existence of society. Hence the disaster, wrought by the red hand of murder, demands consideration as the sign of an impending danger to the liberties of all law-abiding citizens, and the securities which are the safeguards of life and property in every land beneath the sun.

This is not a time for passionate excitement, for reckless speech, for careless and hasty governmental action—above all, for extreme, vindictive measures. Such are the weapons of the assassin and the conspirator, and not the tools which befit the upright, peace-loving, law-loving citizen. In the family the spirit and motive which are behind parental discipline are commonly reproduced in those who are the subjects of correction. Anger awakens anger, and impatience fans like flames in the child; whereas, patient, tender, loving, reluctant chastisement goes far to soften and subdue a rebellious spirit. Never has this government, and other powers that be, been challenged by events to pursue a more wise and sober course in dealing with the

restless, reckless, lawless spirit that is swaying such masses of men.

A mere superficial glance at social conditions will show that something must be done and done quickly. A New York daily sounds the alarm, calling public attention to the many attempts at assassination of rulers and of men in official stations during the last half century, many of which have been, unhappily, but too successful. The statement we quote without having verified it, and with a conviction that it does not embrace the whole number of these deeds of violence:*

From 1848 to 1901 the following attempts, many of them successful, were made to kill royal personages and rulers:

Queen Victoria's life was attempted three times.

Two efforts were made to kill the Prince of Wales.

Napoleon III. frequently was shot at, but died in bed.

The King of Prussia twice was fired at in 1851, but escaped injury.

King Victor Emanuel of Italy narrowly escaped death at an assassin's hands in 1853.

King Ferdinand of Naples was stabbed by a soldier in 1856.

Queen Isabella of Spain was attacked by Fuentes in 1856.

The Queen of Greece was shot by a student in 1862.

Abraham Lincoln, President of the United States, died on April 15, 1865, from a bullet fired by Wilkes Booth the night before.

One attempt on the life of the German Emperor in 1873 and another in 1878.

King Alfonso of Spain was shot at in 1878.

Alexander II. of Russia was assassinated on March 13, 1881, in St. Petersburg. Unsuccessful attempts on his life had been made in St. Petersburg in 1866 and in Paris in 1867.

President James A. Garfield was shot by Charles J. Guiteau on July 2, 1881, and died on September 19th.

President Carnot of France was stabbed to death by Caserio Santo, in Paris, June 24, 1894.

A bomb was thrown at President Faure of France on June 13, 1897.

The Empress of Austria was stabbed to death by Luigi Luccessi, September 10, 1898.

King Humbert of Italy was assassinated in Monza on September 30, 1900, by Angelo Bresci, an anarchist from Paterson, N. J. Two former attempts had been made to assassinate King Humbert.

Several months ago a workman attempted to kill the present Emperor of Germany by hitting him in the head with a piece of iron. The Kaiser only was injured slightly.

The *Springfield Republican* calls this "an epoch of assassinations." It says:

The nineteenth century ran red with the blood of rulers, beginning in 1801 with the killing of the Czar Paul of Russia by some of his nobles. There were over fifty assassinations or attempts at assassinations of ruling statesmen and crowned heads, beginning with Czar Paul and ending

* *New York Press*, September 7, 1901.

with President McKinley. But a clear distinction can be drawn between those which occurred prior to 1894 and those which have crowded the few years since Carnot fell. . . .

The assassination of President Carnot in 1894 was the first avowed work of the modern revolutionary anarchists, whose propaganda of murder is aimed against all government of whatever character and however liberal and free. Every assassination and attempt at assassination since then have been their work. They have been exceedingly busy and their bloody harvest has been uncommonly fruitful. Within seven years they have shot the presidents of the two greatest republics in the world, besides killing the monarch of a great power, the empress of another great power, the prime minister of still another European kingdom, and have attempted the life of the heir to Britain's throne.

A most startling fact is that this republic, the boasted refuge of the oppressed and home of liberty, should, of all lands, be the scene of the most frequent and fatal attempts at such assassination. Abraham Lincoln was shot by John Wilkes Booth on April 14, 1865; James A. Garfield, by Charles J. Giteau, on July 2, 1881; and William McKinley, by Leon Czolgosz, September 6, 1901. Thus, out of seven presidents, occupying the chair of state during the last thirty-six years, three have fallen by the deliberate hand of lawless and defiant assassins. When, even in the great republic, the chief ruler has thus but four chances out of seven of living through his official term the situation becomes serious. Not the most tyrannical and despotic of earth's empires furnishes any parallel to this in modern times. We must go back to the days of pagan Rome for the counterpart to such crimes.

THE REASON AND THE REMEDY.

What does all this mean, and what is the remedy? These are questions compelling attention. The necessity of guarding the life of a ruler in the discharge of his official duty is the first matter forced upon us, and there is a general sentiment that such an assault with intent to kill must be construed not as a common act of felony but as treason, and liable to its penalties.

But there is a treasure to be guarded far greater than any man's life, however valuable or officially sacred. The life of the nation itself is endangered by the growth of anarchy. Such deeds of violence, so bold and so frequent, tend to wreck the foundations of the social order. Liberty may run into license, and toleration of traitors may in effect allow nests where anarchists brood and assassins are bred.

The words "anarchy," "nihilism," "communism," "socialism," so frequently on our lips, have a meaning and a history which it may be well briefly and succinctly to examine and trace.

Anarchy is the general term expressing a state of society without any regular, constituted government. Complete anarchy would be

necessarily of short duration, for it would make the earth virtually uninhabitable. Could anarchists of all lands be banished to an island somewhere, they would soon destroy each other. The claim is that the overthrow of existing government is in order to a reconstruction upon a new pattern, more or less indefinite. The anarchists' method of reforming the world is to pull down everything that exists. Destruction is the first step and construction is secondary. Whether there shall be left anything to reconstruct does not appear to have absorbed much attention.

Nihilism, as its name implies, is the theory of bringing to nothing "existing institutions as preparatory to some indefinite and spontaneous readjustment of society on the basis of individual freedom." The most recent doctrine of nihilists is that anarchy is not chaos but simply an order of things in which individual self-control and voluntary cooperation are substituted for external government.

The term "nihilist" was introduced by Turgenieff, the Russian poet and novelist (1818–1883), but Mikhail Bakunin (1814–1872) is called the Father of Nihilism, of the militant type, as Hertzen is of the doctrinary and Tchernyshevsky of the scientific. It was Hertzen who, in 1848, cried "Death to the old world! Life to chaos, destruction! Room for the Future!" In Geneva, in 1868, Bakunin boldly proclaimed no right but might, and no law but one's own happiness. Assassination rapidly followed the proclamation of nihilist sentiments. In 1873 a false emissary of Bakunin was slain and a hundred and eighty-three others were implicated. In 1869 the czar was shot at, in 1878 the chief of police, Mezentzoff, was killed, and Trepoff, another chief, the same year. In 1879 Prince Kropatkin and a commander of gendarmerie at Kiev were slain, and the czar was shot at again, and in 1881 killed. These are only a few of the first fruits of these doctrines.

Communism—a state of things in which all things are common—separate property rights, and the relation of husband and wife being abolished, with the domestic government founded on parental authority. Robert Owen, St. Simon, Fonrier, Proudhon, Enfantin—these are some of the names closely identified with communism, which is associated with France as nihilism is with Russia, altho the first consistent practical teacher of what is known as a "French fallacy" was an Englishman. The key of Owen's system he put in capitals for emphasis:

> Any character—and from the best to the worst, from the most ignorant to the most enlightened—may be given to any community, even to the world at large, by applying certain means, which are to a great extent at the command and under the control, or easily made so, of those who possess the government of nations.

The real purport of such teaching was not suspected until Owen

struck at the root of the family. One needs to study his "parallelograms" and Fourier's "phalanxes," and the history of the attempts to work out these ideas, at Orbiston, Hampshire, Rambouillet, and Menilmontant. Even the government of Louis Philippe brought the communistic leaders to trial as underminers of morals and religion.

Socialism opposes the present and historical organism of society, aiming at a new distribution of property and labor, with *cooperation* displacing *competition* as the dominant law. This is the mildest form of anarchistic doctrine, and, like other extremes of error, has at bottom a great truth and a resistance against much that is wrong. But its spread, which has been very rapid in Germany, has led likewise to acts of violence. Two attempts on the life of the emperor led, in 1878, to stringent repressive laws. Yet the party grew, and, in 1890, the socialists elected thirty-five deputies, in the city of Berlin polling one hundred and twenty-five thousand votes, and in nearly every industrial center scored a triumph. In England and America the spread of these doctrines has been rapid. Edward Bellamy's "Looking Backward" had an immense sale and led to many *nationalist* clubs. Louis Blanc, Ferdinand Lassalle, Karl Marx, and others are well known in this connection. Hall Caine's "Eternal City" exhibits the doctrines of socialism in their most attractive form and as opposed to violence. Yet even the hero of this work finds himself grappling with the temptation to use the weapons of the assassin.

All these systems of teaching are thus of recent growth and none of them are a century old. Their most fruitful period was the decade of years from 1848 to 1858, and the great leaders in all of them have been cotemporaries. Nihilism is mainly associated with Russia, communism with France, and socialism with Germany, England and the United States being closely linked with the milder forms of socialist propagandism.

ANARCHY AND ATHEISM.

It is most noticeable that the roots of nihilism in Russia reach back to the Western-European atheism and the French revolution of the eighteenth century. Bakunin was an avowed materialist and atheist. Socialism and communism were also the fruit of that same revolution which attacked the whole system, rooted in the feudalism of the middle ages.

However much of truth and right may be mixed with all these teachings, as systems they are more or less boldly infidel, and the remedy ultimately must lie in the Gospel that uproots hatred of God and inculcates love to man. The bottom difficulty is irreligion, and all forms of lawlessness are essentially anarchistic. Booker T. Washington, not without cause, indicts the whole nation. His words deserve a hearing. He says:

> In all sincerity, I want to ask, is Czolgosz alone guilty? Has not

the entire nation had a part in this greatest crime of the century? What is anarchy but a defiance of law, and has not the nation reaped what it has been sowing? According to records, two thousand five hundred and sixteen persons have been lynched in the United States during the past sixteen years. There are or have been engaged in this anarchy of lynching nearly one hundred and twenty-five thousand eight hundred persons.

To check the present tendency, it seems to me there are two duties that face us. First, for all classes to unite in an earnest effort to create such a public sentiment as will make crime disappear, and especially is it needful that we see that there is no idle, dissolute, purposeless class permitted in our midst.

Second, for all to unite in a brave effort to bring criminals to justice, and where a supposed criminal is found to see that he has a fair, patient, legal trial.

Let us heed the words of our departed and beloved chief, as he lay upon his dying bed, referring to his murderer: "I hope he will be treated with fairness."

If William McKinley, as he was offering up his life in behalf of the nation, could be brave enough, thoughtful and patriotic enough to request that his assailant should be fairly and honestly tried and punished, surely we can afford to heed the lesson.*

To the same effect are the manly and timely words of Judge Lewis in connection with the trial of the assassin. They deserve to be written in gold or engraven on stone. While he denounced the crime and the criminal, he defended the right of the most guilty to a fair trial, and in unsparing terms rebuked the lawlessness which resorts to lynch law. We add a few condensed quotations from this courageous speech:

A defendent, no matter how enormous the crime, is, under our laws, entitled to the benefit of a trial. There are individuals scattered all over our country who think that in a case like this, or even of much less enormity, it is entirely proper that it should be disposed of by lynch law, and we can hardly take up a paper without learning that in some part of this free country a man has been mobbed upon the suspicion or belief that he was guilty of some crime.

It is charged here that our client is an anarchist, a man who does not believe in any law or in any form of government, and there are, as we are told, individuals who entertain that opinion, societies which entertain the same opinion. We all feel that such doctrines are dangerous and criminal, and will subvert our government in time, if allowed to prevail. But while I firmly believe that, I do not believe that in danger to this country it is equal to the belief, becoming so common, that men, charged with crime, shall not go through the form of a trial in a court of justice, but that lynch law should take the place of the calm and dignified administration of law.

When that doctrine becomes sufficiently prevalent in this country,

* The *Chicago Tribune* gives the total number of lynchings from 1881–1901 as three thousand one hundred and thirty. In 1892 alone there were two hundred and thirty-six – an awful exhibition of anarchy.

if it ever does, our institutions will be set aside and overthrown, and I suggest that that class of our community who are suggesting that a man, charged with the crime that this defendent is, should not be permitted to have a trial before a court of justice, are more dangerous than the anarchists.

Judge Lewis cited the example of William H. Seward, who, when a colored man had murdered an entire family, went on the streets of Auburn and resisted the mob violence that was bent on disposing at once of the murderer, and then volunteered to act as his counsel, not to shield him from his due punishment, but to protect him from lawless violence and insure him a legal trial. Judge Lewis added:

That far-seeing statesman saw his opportunity to give an object-lesson to the world as to the proper disposition of such a case, and stubbornly insisted that he would defend the negro. He was put upon trial, and it occupied some three weeks in obtaining a jury, and the trial consumed at least two months, and I listened to the defense that Mr. Seward interposed—not that he cared anything for the negro, but he wanted to teach the people of the country the sacredness of the law, and to impress upon them the importance of maintaining the law and putting down mob violence.

And this trial is a great object-lesson to the world in that regard. If there ever was a case that would excite the wrath of those who saw it, this was one, and yet, under the advice of the President, "let no one hurt him," he was taken, confined in our prison, indicted, and put on trial.

That speaks volumes in favor of the orderly conduct of the people of Buffalo. The President of this great republic, a man of irreproachable character, a man against whose character not the least stain had ever been known, had come to assist us in promoting the prosperity of our great exposition. He submitted to being met by the people who desired to see him, in order to help on this great enterprise in which we have been interested, and he was stricken down and died from the effects of the wounds. It has touched every heart in this community and in the world, and yet we sit here to-day in this room, quietly considering the question whether this man is responsible for the act which he committed, and that, gentlemen of the jury, is one that you are called upon to decide.

We can not suppress the solemn conviction that this awful event in American history is a new and loud challenge to the Church of God to preach the Gospel to the poor. Nothing can save society from such horrors but the "peace on earth and good will to men" that are the fruits of the sowing of the seed of the Kingdom. It is a choice between superstition, ignorance, irreligion, and infidelity, or pure and undefiled religion, faith in God, intelligence, and love. Missions to a lost world alone hold the key to the problems now demanding a solution.

ECUADOR, THE REPUBLIC OF THE SACRED HEART.

BY CHARLES S. DETWEILER, QUITO, ECUADOR.

Missionary of the (Kansas) Gospel Missionary Union.

By decree of the Congress of Ecuador, October 8, 1863, Ecuador was consecrated to "the Sacred Heart of Jesus," who was declared to be the Patron and Protector of the nation. This act of the legislators was a compromise to some of the more pious Ecuadorians, who wished to have the name of their country changed to the above title as a permanent testimony to their religion. In 1899 a Liberal Congress formally annulled that act of consecration; but it has not ceased to be a subject for jest on the part of some, and an occasion for fervid appeal to religious feeling on the part of others. Among the neighboring states it still serves as an apt designation of the country and of the character of the people.

Ecuador is among the smaller of the South American republics. Its area is about equal to that of Iowa and Missouri together. A large part of this territory is unexplored, and much more undeveloped and uninhabited. The population numbers about 1,300,000, including uncivilized Indians. The mountains are rich in minerals, and the soil still richer in vegetable products. Fully half of the cacao of the world comes from this land.

The climate is varied, not so much according to the seasons as according to the locality. In general the interior has an ideal climate; it is temperate and yet bracing by reason of the high altitude. On the coast, consistent with the latitude, it is warm, but not dangerous to the foreigners who observe the laws of health.

The people are similar to those of other South American states. Those of pure white blood are comparatively few in number, but occupy the highest social position. The cholos, who form the artisan class and are the bulk of the population, come next in influence. They are a mixture of Indian and white, negro and white, and of all three races in various degrees. Then there are some pure negroes, and last and lowest of all are the Indians. Most of these are domesticated and are practically serfs. They are not taught any trade or given an opportunity to learn to read and write, but are wholly engaged in menial service. It is pitiable to see these descendants of the fine old Incas completely crushed in spirit and turned backward in their history. Still more pitiable is the utter lack of sympathy in the attitude of the white men toward those whom they have degraded. They look upon them as animals, incapable of the exercise of the higher faculties of the soul. East of the Andes, among the headwaters of the Amazon, are some savage tribes, still roaming the forests in their native freedom, but their number is small and uncertain.

Religiously the nation is noted for its faithful adherence to the Roman Catholic Church. It was the last of South American states to admit (in 1896) the Bible and Protestant missionaries. The country received its religion as a heritage from Spain, and began its independent career as a papal republic. But there have always been two parties in the nation—the Liberals and Conservatives—and sometimes the former have had the upper hand. Indeed, the whole history of Ecuador is but the record of the rise and fall of presidents amid revolutions and counter-revolutions. Between 1830 and 1840 there was a president so liberal as to establish a girls' school under the direction of a

A CORPUS CHRISTI ALTAR, AMBATO, ECUADOR.

Protestant, Mr. I. Wheelwright, agent of the American Bible Society. But such reforms were of short duration, and most of the time the Conservatives have prevailed. In 1860 there came into office a president who was perhaps the most bigoted Romanist of this continent. He arranged a concordat with the pope, which made of Ecuador a virtual theocracy according to Roman Catholic ideals, and which, with some slight modifications, remained in force up to the year 1896, when the present liberal government was established. In all those years, from 1860 to 1896, the Roman Catholic Church had full power to make of this people what she would, morally and religiously, and in this her efforts were reinforced by three centuries of Catholic training and prejudice.

Doubtless if some Chateaubriand had read the reports of Jesuit

missions among the Indians of Ecuador, and had heard from orthodox sources of the close harmony existing between Church and State, he would have drawn a picture of this country closely resembling the paradise he described in Paraguay. But the state of the country at the close of this long period of papal theocracy unfortunately proves the contrary. The Church is wealthy. However much the material progress of the country has been retarded by poverty, there is no lack of churches, convents, and landed estates for the maintenance of religion. One result of this is that the priesthood is notoriously immoral. A true picture of them may be found in the pages of Erasmus and Von Hutten, who describe the clergy of their time as sleek, sensual, jolly-faced wine-bibbers and adulterers. Most complaint arises from their extortionate collection of fees. In the case of death they have been known to refuse burial until the required sum had been paid, even when it meant the selling of the last burro or sheep. If the charges for the keeping of a grave can not be paid, the bones are dug up and thrown on a bone pile to be burned.

Under such conditions infidelity and spiritualism have been spreading through the country, for they have had strong arguments for popular appeal in the outrageous inconsistencies of the priests. Especially in the coast regions have the losses of the Romish Church been heavy.

But the growth of sentiment against the Church does not mean an improvement in the morals of the people. On the contrary, the Christian missionary meets with opposition from the forces of immorality, just as in the interior he must contend principally against bigotry and ignorance. As one wrote to the Genevese in the early days of Calvin's residence among them:

> You hated the priests for being a great deal too much like yourselves; you will hate the preachers for being a great deal too unlike yourselves. The same thing will happen in Geneva which happens among any people who have groaned for a long time beneath a hard and tyrannical power; delighted to see themselves free, their love of liberty is changed to a love of license; every man will be his own master and will live as he pleases.

This has actually come to pass in the coast provinces of Ecuador. There are churches or chapels in every town, but many of them are permanently closed, and there are not enough priests to perform the usual ceremonies deemed so essential to salvation according to the Roman system. Life is free and easy, and vice flourishes openly. Especially in the relation of the sexes is this looseness most general and appalling.

In the interior, behind the great mountain walls of the Andes, the condition of affairs is different. The people are, in a measure, isolated even from a greater part of their own nation. Travel is slow

and laborious; newspapers are scarce, and outside of a few cities there are none whatever, either local or foreign, so that the majority of the inhabitants live in total ignorance and unconcern of the great world about them. Here the Roman Catholic Church exercises undisputed sway, but the conscience of the people is no further developed than among those on the coast; the same immoral customs are common among them, tho not practised so openly, and more attempt is made to excuse flagrant breaches of morality. In short, here is phariseeism.

In the mountain provinces there is religious zeal of an extreme type—bowing down in the streets before the wafer or the sacred images, multitudes kissing a cross or some noted relic, and children falling upon their knees to receive a blessing from a passing priest. On the coast this devotion is ridiculed as superstition, but in the interior no one dares to do so, and tho many are opposed to such prostration, they yield outward conformity to it in order to avoid trouble. In the streets of Quito I have seen hats violently knocked off the heads of those who failed to remove them in the presence of the host. To be known as a consistent Protestant means persecution, rarely dangerous, but always of a malevolent nature.

The popular amusements, cock-fighting, dancing, and drinking-orgies, are commonly held at the same time with religious festivals. In the morning the natives attend mass, in the afternoon engage in their sports, and in the evening devote themselves to their revels. The clergy are one with the people in these public games and pleasure seeking.

In public education the influence of the Roman Catholic Church still prevails. In the primary schools throughout the country the steady drone of the children repeating the catechism may be heard several times each day. The Jesuits and Christian Brothers also control most of the high-schools and colleges. But with the growth of the Liberal party this condition of affairs is gradually being changed, and colleges are being established wholly under the power of the State. Normal schools have recently been opened in Quito and Cuenca, under the direction of American Protestant teachers brought into the country for this special purpose.

Ecuador has now entered upon a new period in her history, marked by growth and improvement along every line. After years of isolation she seems to be just waking up to the advantages of intercourse with foreign nations. A railroad is in process of construction by an American company, which will connect Quito, the capital, with Guayaquil, the principal seaport, and which will open up the rich provinces of the interior. Without doubt this will exert a powerful influence in breaking down the barriers of fanaticism and in aiding the spread of liberal ideas, so that we may look for similar changes in the

mountain regions as have already taken place on the coast. The question for the small force of missionaries on the field is whether they will be able to keep pace with this movement by a wide dissemination of the Gospel. When the coast first began to respond to the influence of the outside world the government was in the hands of the papal party, and the Bible and evangelical literature were vigorously excluded, so that the natural course of revolt against the Church was toward infidelity. As the greater part of the population belongs to the highlands, we may justly speak of this present tendency as the awakening of the nation; and the preachers of the Gospel who are now on the field have the glorious privilege of contributing the powerful element of Scripture truth to those forces which are working in the body politic to form a new and modern republic.

At present there are three points in the land occupied by missionaries—Guayaquil, Quito, and Ambato. In each of these places the Gospel Missionary Union of Kansas City, Missouri, has workers, besides having two young men free for itinerating. There are also in Guayaquil two married missionaries of the Christian and Missionary Alliance of New York, and one independent worker. Through the efforts of the two itinerating brethren, a large number of Bibles and tracts have been circulated in the lowlands. In the interior, Bible-selling and evangelistic work progresses slowly, and many hardships have to be endured because of the fanaticism of the people and the natural difficulties of travel in a rough land.

Thus far the lines of evangelistic activity have largely been confined to a district along the main route of travel from the sea to the capital. In the north and south are large provinces thus far untouched, so that the evangelization of this land has hardly begun. In many places the mail is used to carry tracts regularly to a few interested ones who have asked for them. This method of scattering the Word of God is being rapidly extended in all directions, and in this the workers are favored by the liberal postal laws, which allow second-class matter to go free.

For the Indians of Ecuador no direct work is being undertaken. In 1899 the writer and one companion made a tour of exploration in that vast wilderness east of the Andes, called the Province of the Orient. Five years ago the Jesuits were banished from that province by the national government, and had to abandon a flourishing work, having gathered some twelve thousand Indians under their care. Now hardly a trace of that work remains. The deserted chapels and convents are gradually falling to pieces in the midst of a dense tropical forest which is steadily encroaching upon them. The Indians that remain in those districts, having never been truly converted, are going back to heathen customs, while many of them have drifted away into the land of their wild brethren. The proper field for Gospel

effort in the future would be among the unknown wild tribes who are yet living in primitive paganism. There is work here for an explorer, for practically nothing is known about these savages except their existence. Adventurous men searching for rubber have pushed their way up some of the strange rivers of that land and have brought back stories of cruel wars with naked barbarians. Beyond this no reliable information is to be had. White men have no dealings with those tribes and do not know their language, for they are very different from the peacable ones among whom the Jesuits labored. If they are to be reached at all it ought to be before unscrupulous traders settle among them. The pioneers of civilization in the wilds of South America thus far have proved themselves to be entirely devoid of the finer instincts of humanity in their contact with the lower races. The result has been that wherever settlements have been made, the aborigines have been debauched and brutalized, or filled with an implacable hatred and distrust toward the whole white race.

The Indians of the inter-Andean division of Ecuador present another problem. Physically speaking, they are easy to reach, as they are all about us. They sweep the streets and carry burdens for us; they till the soil and sell the produce to us; they are going in and out of the city all day long; and yet, morally speaking, they are hard to reach. They have been trained to look upon every white man as a superior being, whose shoe's latchet they are not worthy to unloose. Whether they know us or not, they take off their hats when passing. If we address them, they are in the attitude of one receiving orders, and ignorantly assent to everything that is said to them. They do not exercise their thinking faculties, because white men have always done their thinking for them.

They are also the most devoted Catholics in the land. Altho there is hardly one who can read, all of them know the catechism so that they can recite it by rote. Their religion is a part of their life. It crops out in their speech—"Holy Sacrament" instead of "Good-morning," and "May God repay you" instead of "Thank you." It enters into their amusements—on religious holidays, when they drink and dance. And they are charmed by the splendor and pageantry of the Romish worship, which serves as a diversion in their otherwise dreary life.

Finally, the majority of these Indians are serfs of the white men, and belong to some hacienda. They can not be reached without the consent and approval of their masters, and many of the latter have already provided for their religion by building chapels on their estates and having worship regularly conducted for them. One frequently hears complaints about the poor and unreliable service rendered by these Indians, and yet any effort toward lifting them out of their low

condition into the position of intelligent workmen would be strongly opposed, because then they would no longer serve the white man's purpose of being beasts of burden and objects of abuse.

One thing in their advantage is that almost all of them know Spanish as well as the Quichua, their native language. Otherwise they seem to be effectually shut up in the power of their oppressors. They present a difficult field, yet surely God has some one who will take this burden upon his heart, and who shall finally receive their Lord's commendation for a persevering faith that attempted great things for God.

The land of Ecuador invites our interest, not merely for its past romantic history, but for its present tendency, when it seems that God is remembering its long-buried wrongs of ecclesiastical oppression and corruption; and the hand of Divine retribution is breaking the power of the false religion to make way for the true.

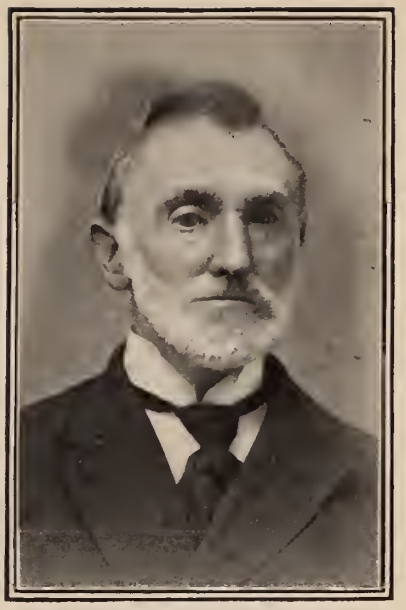
HOME MISSIONS IN THE NORTHWEST.

BY REV. W. S. HOLT, D.D., PORTLAND, OREGON.

Home missions in the Northwest began in the romantic period of the history of the Pacific coast. The reader will recall the pathetic visit of the Indians to St. Louis in 1832; the banquet and farewell speech of one of the four who sought the white man's "book of heaven"; and the coming of Jason Lee and party, of the Methodist Church, and Samuel Parker and Dr. Whitman, Spaulding and Gray, all Presbyterians, altho sent out by the American Board. But, altho these movements led to the home mission work as it now is carried on, they were, in reality, *foreign* missions. Oregon was not then a part of the United States, and the purpose in view was not to bring the Gospel to white men, who were few then, but rather to meet the need of the Indians, whose cry for help had aroused the Eastern Church, and, in fact, it was many years later when the Presbyterians began any effort for the white settlers. Whitman, however, early recognized the principal work of the missionary as not for the aborigines, who must soon pass, but rather for the incoming multitudes of the dominant race, whom the "star of empire" led always "westward."

The pioneer Presbyterian home missionary was Rev. Lewis Thompson. He came not as an agent of a society, however, but rather like others. With a small herd of cattle he made the weary journey from Missouri to Clatsop Plains, which lie along the Pacific, directly south of the mouth of the Columbia. There he made his home, where luxuriant grasses afforded abundant pasture for his stock, and a genial,

REV. G. F. WHITWORTH, D.D.



REV. ROBERT ROBE.

REV. E. R. GEARY, D.D.

REV. A. L. LINDSAY, D.D., LL.D.

FOUR PIONEER MISSIONARIES IN THE NORTHWEST.

equable climate promised health. Already among other American families living on these plains were W. H. Gray and family, who had retired from the Eastern mission, and the Condit family. These were Presbyterians. Lewis Thompson was quick to appreciate the situation, and on September 19, 1846—the year of his arrival—organized the First Presbyterian Church in what is now Oregon, with four members, Mr. and Mrs. Gray, and Mr. and Mrs. Condit, Mr. Condit being elected ruling elder. This Clatsop Plains church was the most remote church in the United States. Its members lived and labored within the sound of the Pacific surf. At the same time there was a foreign mission church in the territory, organized at Wailatpu, now Walla-walla, in what is now Washington. Its pastor was Spaulding, the Presbyterian foreign missionary; its elder, Marcus Whitman; its members the wives of these two men, several Christian Hawaiians, with possibly some whites and a few Indians. But this church perished in 1847, in the disastrous Whitman massacre, and a small Congregational church exists in this region.

Not until 1851 did the Presbyterian Church begin home mission work in the Northwest. Then Rev. (afterward Dr.) E. R. Glory and Rev. Robert Robe were sent out, the former belonging to the distinguished family of the same name in Pennsylvania. He was a great man well qualified by nature and grace to found missions and to lead in educational work. Robert Robe, who still survives, was an agreeable, social young man, ready to be used for the glory of God, and counting himself as nothing that the cause of Christ might be advanced. On November 19, 1851, at Mr. Glory's home, near what is now Lafayette, they, with Lewis Thompson, organized the Presbytery of Oregon. They constituted the entire clerical force, with the one church of Clatsop Plains, which was not represented. Mark the extent of that primitive presbytery. Oregon, Washington, Idaho, and a piece of Montana fell within its bounds, which as yet only confidence in the future of this nascent region indicated whereunto this movement would grow. If "Father Robe," as we love to call him, lives until November 19, 1901, he will see the fiftieth anniversary of that presbytery, and he has been connected vitally with all its growth.

On January 1, 1854, the first church of Portland, Oregon, was organized with twelve members by Rev. J. L. Yantis, D.D., assisted by a newcomer on his way to Washington as a home missionary —Rev. George F. Whitworth, D.D., the patriarch of the synod of Washington. Under his eye, and aided by his wise and faithful efforts, the work of the Presbyterian Church in Washington has outgrown that of Oregon, and he still shares in the joy of success that continues in the growth of the Church in the state which he adopted so long ago.

These men, with others whose names are on our records, and whose

activities are now translated to the Better Land, are our heroes, whose example we can only strive to emulate.

For twenty years progress was slow. The population was increased by the cattle-train. People sailed into the Northwest in prairie-schooners. Communication with the East was wearisome and long delayed. But as men were needed they came, and occupied the new places, erected churches, established preaching-places, and helped to mold this growing empire.

Then there came to this region a statesman in far-seeing wisdom, whose influence was felt from the moment of his coming and remains yet a blessing. The first church of Portland, organized and sustained in a feeble, flickering life by the Home Board, entered upon a career of extended growth and usefulness. Rev. Aaron L. Lindsay, D.D., was called as pastor. He accepted, and from that day onward not only the Church but the entire Northwest felt his power. That Church was too large-minded to keep him selfishly to itself, as he was too broad-spirited to be so kept. He reached out into all parts of the Northwest. He saw the needs of Alaska, and organized and helped to maintain the first Presbyterian missions among the natives; the Indians of Idaho and East Oregon felt his beneficent touch; the Chinese shared in his sympathy and interest; while both he and the grand Church to which he ministered lent a helping hand to every struggling community and to every worthy interest. Without that man and Church, and others like them, our work would be far behind its present proportions.

PECULIAR CONDITIONS IN PIONEER WORK.

The conditions of missionary work here are peculiar. Oregon and Washington were not settled by men driven here for gold. Rather were the early settlers influenced by the opportunities for farming and stock raising. The government encouraged such pursuits by giving a square mile of land to a settler simply on condition of occupancy—action which favored scattered residents rather than congested communities. Each of these states contain more than ninety thousand square miles, and it was thought that large areas were fit only for sheep, horses, and cattle, and that the arable land was scattered; hence the people spread themselves readily about the country. The Church has been compelled, literally, in this great Northwest, to go everywhere preaching the Gospel to reach the people, who are everywhere. This has given many laborers areas to *traverse* which they could not fully cultivate. The first minister, for example, who preached in Portland had another church more than sixty miles distant, which he reached on horseback, in a country where rain falls heavily and continuously in winter. To-day we have *one field* in Oregon which measures ten thousand square miles, and ONE MAN spreads himself over that field,

in which New Jersey, with over three hundred Presbyterian churches, would be lost.

We have in Oregon alone *nine* whole counties with one Presbyterian minister *in each*, and there are seven other counties into which we have never been able to go. School-houses and post-offices abound, but opportunities to hear the Gospel are scarce.

In one of our coast counties one home missionary tries to *reach* five preaching-places, in the most populous region along the ocean, by living in the center and traveling by stage thirty miles north and south. Usually he is the only minister in the region, except in one village. This diffusion of population is what keeps much of our Northwest dependent upon the Home Boards, until increased population make possible self-support.

There are about two hundred and forty Presbyterian churches in the synods of Oregon and Washington, the population of the two states being nearly three-quarters of a million, about two-thirds that of Philadelphia, in which, counting the two presbyteries of Philadelphia, North and South, there are less than one hundred and fifty churches. Many of our smaller villages, however, are reckoned as *strategic points*, and occupied with a view to the future. *And that future is ours.* What is called the Northwest now (let not St. Paul and Minneapolis be offended!) is in the middle zone of our empire—we had almost said country. The trend of population is this way, and in which of our humble villages it will settle, who can tell? In 1852 Portland was a hamlet, among the stumps. To-day it is the metropolis of the Northwest. These two states are full of hamlets, each larger than Chicago was once, and many of them ambitious to become cities, and laid out on metropolitan plans, with twenty-five feet lots, held at all they are worth.

Another factor in our home mission work is the character of our people. For the most part they are men and women of energy and ability, and largely from the East. This needs to be reiterated. College-bred men and women are everywhere. There is culture and refinement in places where they would not perhaps be looked for.

Recently, going out into the backwoods, I rode with a school-teacher, acting as mail-carrier, to get ahead, financially. On a little boat was a captain, dressed in coarse apparel, with a slouch hat, who was a gentleman from Maine, every sentence he spoke revealing culture, as did his manners. I met a rancher, who lives four miles from nowhere, a college-bred man of influential and cultivated family.

Such men want the Church, and they want it to be first-class. A loud noise which covers lack of thought and preparation does not deceive or edify them. They like earnestness and sincerity, and detest hypocrisy and cant. Such people need the cultivated, educated

minister of the Gospel. Only the best will help the West. Not long since a certain minister came from the East. His congregation was a simple-minded people, and a wise man from the East could meet their needs easily enough. What could such a people know of labored preparations for the pulpit or of beaten oil for the sanctuary? A plain hearer said, "He is smart and has good ability. We like him, but he *don't study.*" This plain hearer often wears overalls, and can do carpenter's work and many other things, but he is a college graduate, accustomed to think, and knowing when other men think. Indeed, that whole congregation appreciates the best sermons.

Another feature in this region is the absolute independence of most people in religious matters. Perhaps most of our people have broken loose from old habits and traditions, and many have lived for years beyond the influence of the Church, many of the younger people never having been to church at all. Christian people come here and become engrossed in worldly pursuits, especially the men. The home missionary must often arouse the religious instinct, bring home old and forgotten truths, and make them alive again, not in a conventional way, but there must be a man behind the message if the message is to help a man.

A home missionary secured the good will of a certain class of people by a simple act. A notorious woman died. There was no one to conduct the funeral. He was out of town, but came riding in, just as a crowd of her sort had assembled. He was recognized as the minister, and was asked to conduct the funeral. He did so, and went to the grave attended by a concourse of such people as he never saw together before, and now, said he, "I am solid with them." This touch of sympathy won men and women who never darken the doors of a church, but who knew the minister who was friendly to them.

DENOMINATIONAL CROWDING.

In some parts of this country denominationalism retards the legitimate home mission work, which is to bring the Gospel itself into every community. Unfortunately, often this has been interpreted to mean the Gospel as some particular church teaches it. Sometimes crowding has been done, under the belief that the hamlet will soon become a city, and then will have room and demand for all the denominational churches. Property owners are always ready to give lots for church buildings, for they in turn help town sites.

Some crowding is due also to the fact that some denominations think "a town is vacant which is without their particular church," and when such a spirit exists there is nothing to do but to submit or quit the field. But no great amount of Gospel teaching goes with such effort. There are instances like the following: In a town of less than two hundred people there are the Methodist Episcopal, Methodist

Episcopal South, Campbellite, Baptist, and Presbyterian Church organizations, three buildings which cost together not less than three thousand five hundred dollars, and always two ministers, and sometimes four. But the Presbyterians, Methodists, Methodists South, and Campbellites have each one Sunday in each month, and when there are five Sundays in the month the Baptists have one. Yet there is no town in this state where so large a proportion of the community attend church. There is variety. There are regular services every Sabbath. The bell tells where the services are held, and the people turn out. The churches seem to be on good terms. The ministers preach on *circuits*, or fields, somewhere every Sabbath. Now in this special community all the churches together and all the population could not support one minister; but on the circuit plan and with the help of the Boards three men are sustained, who carry the Gospel as they teach it to, perhaps, six or eight different communities.

The religious element in every community is divided among the different denominations. The Methodists North and South are kept apart by the old dead issue, while the denominations persist in maintaining a separate life and work. What shall the individual do? How can a man who believes in "falling from grace" unite with a perseverer? Or how shall the man who believes in immersion as the only form of baptism fellowship the others?

The responsibility for multiplying churches in a given community is not all with the churches themselves. It belongs largely with the community. After one church is organized and a building erected, where only one is needed, a second can not be organized and housed without blame on the part of the community. A church may be organized by any one having the authority. But it must remain a homeless body until the community helps. There is yet to be found an instance of a church going into a town and spending its own money entirely for lots and building. And when communities will be bold enough to say, "We neither need nor can maintain another church," there will be an end of building three church edifices in a village of two hundred people.

In the Northwest there are still communities devoid of Gospel privileges. People are coming our way and opening up isolated regions. They are raising families in forest and mountain and valley. The Church must follow them and take care of them. The fidelity with which it does this great and pressing work at home will be a proof that it can be trusted to help people abroad.

THE MALAYSIA MISSION FIELD.

BY BENJAMIN F. WEST, M.D., PENANG.
Straits Settlement Methodist Episcopal Mission.

Malaysia embraces the Malay Peninsula and the adjacent islands, including the Philippines. The many languages and religions met with in this territory are great obstacles to its speedy evangelization. There are many tribes within its borders to whom no missionary has as yet gone. Protestant mission work is carried on by the Society for the Propagation of the Gospel (a High-church organization of the Church of England), the Plymouth Brethren, the English Presbyterians, and the Methodist Episcopal Church. In Java, Sumatra, and Borneo the Dutch and German societies have work, and in the Philippines the Presbyterians of the United States, the Episcopal Church, and others, in addition to those mentioned above.

I desire to call attention particularly to that part of the field embracing the Peninsula, Sumatra, and Borneo. Three societies are doing all the work that is done (leaving out the S. P. G., which does very little for any except English-speaking people), and of these three the Methodist Episcopal has much the largest work. We have work in four Chinese languages, in Malay, and Tamil. Our work is evangelistic, educational, and literary. The beginning was on the basis of self-support, and this took the form of schools for the teaching of English. This branch of the work has gone on until now we have large schools for boys in Singapore, Penang, Ipoh, and Knala Dumpor. The school in Singapore has about eight hundred boys in average attendance, that in Penang nearly six hundred, Ipoh has over two hundred. We have also a number of smaller schools. Schools for girls have also become a prominent part of our work. These schools are all self-supporting. Such has been the character of our work that the government has always shown a willingness to help us, and in the last two years has made over to us valuable lands and buildings for school purposes. Our success is a source of trouble, in that it is very difficult to provide qualified teachers for these schools. We need at the present time three or four young men of good education to go out as teachers in these mission schools. Strange as it may seem, it is very difficult to find young men for this work. Our mission press has grown from a small beginning with a hand-press, to a large establishment with three power-presses, doing work in thirteen languages and employing seventy-five to one hundred men and boys. We print Bibles, school-books, hymn-books, newspapers, and religious literature of every kind. We need a missionary printer to take charge of the mechanical and proof-reading departments of this great institution at once.

The evangelistic work is not behind in the general advance. Every-

where there are openings The opposition we met with in the beginning has lost much of its intensity, and calls for instruction come to us from every side. Our force of foreign missionaries is too small to effectually develop the field. We can not man the stations already open, and the calls that have come to us from the west coast of Sumatra and from North Borneo must remain unanswered, notwithstanding the fact that there are no missionaries of any society working in these places. Perhaps the most important phase of our work at the present juncture is the Theological Training School. This is an institution for the training of native young men for the ministry. Already we have sent out a number of young men to take charge of stations, but we need many more, and as the work develops the need will increase. We are hindered in this work by a lack of funds. The institution was made possible by the gift of £200 by a Scotch lady, a member of the Church of England, and has been sustained by the voluntary contributions of friends on the field. Young men who give evidence of having been called to the work of God are taken for a three years' course, and as they are all poor and dependent upon their labor for support, we have to provide for them during their course. We give them $2.50 per month, and with this they provide food, clothing, books, and all other expenses of living. As the ultimate success of all our work depends upon a capable native ministry, we are anxious that this Theological Training School should be maintained; $500 would provide an endowment which would support a student in perpetuity. Is it unreasonable to hope that from among the many who are looking around for useful investment for their money, there are some who will give us endowments for this school, and thus provide for the training of young men who will go out to teach the people in far away Malaysia the way of life? The sum of $2.50 will support a student one month, $30.00 for one year, and $500.00 will endow a scholarship. Students are prepared in the Hokkien Chinese, Hak-ka Chinese, Canton Chinese, Tamil or Malay languages. For years we toiled in hope, seeing little to encourage, and oftentimes cast down. To-day we rejoice in the fruition of our hopes, but anxious that the splendid opportunities of the present be accepted by the Church without delay.

The Chinese are here in large numbers. They are the brain and muscle of all this Eastern world. They do the trading and shipping and mining and farming. They are eager for an education. The old prejudices and superstitions and religions are losing their hold on them. They are restless and seeking for help to escape from the bondage of the past. The reform spirit is dominant in every part of their life. Reform in burial and marriage ceremonies, in education and dress, in family and social relations, is the urgent demand of the hour. Shall we as Christians help them in the hour of their awaken-

ing, and give to them the shackle-destroying Truth? Shall we lead them to Him in whom is no darkness, or shall we allow them to escape from the darkness of idolatry only to fall into the perhaps deeper darkness of an imitation of Western civilization with no Christ? Many of the future leaders of China will come from the Chinese of the Straits Settlements. Already the Chinese navy, the imperial customs, the large trading concerns, the banks, and the educational institutions have in them men born, educated, and trained in Singapore and Penang.

As yet little is being done for the Malays. They are a wide-spread race, being found not only on the Malay Peninsula, but in Sumatra, Borneo, Celebes, and the Philippines, besides the almost innumerable smaller islands of the East Indian archipelago. There is not a single missionary, with possibly one exception, who is devoting all his time to this people. That they are not inaccessible is proven by the fact that there are many converts from among them in those places where missionary work has come in contact with them in Sumatra and Java.

We have flourishing churches and schools among them, but are unable to do for them what ought to be done, because we have neither men nor money to enable us to enter the open doors. In all this wide extended field, reaching from Burma and Siam on the one side to New Guinea on the other, and from Java on the south to the Philippines on the north, "the fields are white unto the harvest." "Pray ye the Lord of the harvest to send forth reapers."

OBLIGATION AND CALL TO MISSIONARY WORK.

BY REV. J. L. HUMPHREY, M.D., NAINI TAL, INDIA.
Missionary Methodist Episcopal Church, 1857–.

No one who has given the subject attention can doubt the obligation to do what he can to spread the knowledge of Christ in the world. This, like many other things required of us, is not left to be inferred from the general scope of Christ's teaching, but it is made binding by all the force of an express command. "Go ye, therefore, and teach all nations, baptizing them in the name of the Father, and the Son, and the Holy Spirit. Teaching them to observe all things whatsoever I have commanded you, and, lo, I am with you alway, even unto the end of the world."

This must settle the question of obligation in the mind of every loyal disciple of Christ. The command is in terms too plain to admit of doubt. No conditions are interposed to modify our action in any respect. Our Lord does not say, Go, if convenient, or if you feel dis-

posed to go, or if everything favors. Nor does He say, Hold yourselves in readiness to go if you are wanted—if the people invite you and are ready to receive your message, and welcome you as Christ's ambassadors; but we are to go because they need the message we have received from our Lord and Master for them, and not because they desire us and call for us.

This command is general, and is not, in any special sense, binding upon one more than upon another. Every one may do something to extend the kingdom of Christ, and *obligation* is equal to *ability*. The fact that we can not do as much as some others is no reason why we should not do what we can. The little we can do is important and essential, as well as greater things others may do. Whatever we do for Christ in the true spirit of a disciple, be it little or much, will be accepted, and will not fail of its reward. If all could see it in this way, and would act accordingly, the world would be speedily revolutionized.

Not every one can go in person, but we can go or help others to go. Christianity is preeminently missionary in its spirit. Christ was himself the great missionary. His Church must ever be a missionary Church. It has been successful in the past only as the missionary fire has glowed upon its altars; it will only be so in the future as this condition is observed. There is such a thing as apostolic succession. The true succession, however, is found just here. It was made solemnly binding upon the apostles and their successors to the end of time to give the Gospel to every creature. So long as there is one human being in any place on this earth that has not heard the tidings of salvation, this obligation will continue binding upon us as the disciples of Christ.

We live in a grand time—the best the world has ever seen. More has been accomplished in the spread of the Gospel during the past century than in the whole Christian era before it, and without a doubt we are on the eve of greater things still.

The world is being stirred as never before. It may be in opposition, as seems to be the case in China, but be it so, this is better than apathy, tho it is quite well understood now that this outburst of wrath is rather anti-foreign than anti-Christian. The whole history of the Church shows that violent outbursts of hostility to Christianity, indicate a spirit of resistance to the truth operating upon the heart unsubdued by it. Such seasons of seeming disaster and defeat indicate that great triumphs are near at hand. It was so in the great Sepoy mutiny in India in 1857, when it seemed that everything belonging to Christianity must be blotted out, but it did not prove so. On the contrary, in the end it put the country far ahead, and Christianity took a firmer hold and progressed as it otherwise would not have done. It will surely be so in China as the outcome of the recent

uprising. These convulsions are but the birth-pangs of a new and better era for China. We may be assured that they will be overruled for the advancement of the cause they sought to overthrow. In a short time there will be more missionaries in China than ever before. For every native Christian slain ten will be raised up, and the world will be forced to recognize the spirit of the old martyrs in many of them. I was told by an English gentleman, when in China a few months ago, that he did not believe there was a single real Christian in China. When the events of this uprising are written up we have reason to believe that Chinese Christians will stand higher than ever before. It is quite possible that from among the fanatical Boxers may yet be raised up some great apostle for Christ. The great missionary movement has but just begun. Many more in the near future than in the past will be going out to foreign lands. Every one that goes will have to consider this subject of a call to this work. It would be a great mistake to go without such a call. Some may say it is a question of expediency or preference only. Some say the same in regard to the work of the sacred ministry.

We believe our Lord chooses his ministers and lays upon them the obligation to preach the Gospel. The necessity is laid upon them and they feel they must go forward in this work. The call to be a missionary in a foreign land may not be just like this, but it is like it in some of its aspects, at least. In a sense, I think we may claim that God calls us to every kind of work for him—"the steps of a good man are ordered of the Lord." "And thine ears shall hear a word behind thee saying, This is the way, walk ye in it, when ye turn to the right or to the left." Isaiah xxx:21.

Certainly it is reasonable to infer that there would be a somewhat special call to a great special service like this. As a matter of fact, I think I may safely say that I have never known a successful missionary who did not feel that God called him to this work, as certainly as he called him to the ministry. The impression will be made upon the mind by the Holy Spirit in some way that we are called to this work. This impression will be so strong that it can not well be removed. I believe God as certainly calls women to this work as he does men. It is one of the wonders of the age, what women are doing for Christ. In addition to the impression made upon the mind, other things must confirm or sustain it. There must be good health. One must have good natural abilities and at least fair attainments. I would lay special stress upon the importance of good judgment, and on the need of the importance of tact, ability to master foreign languages, and to understand and utilize strange environments. The importance of these can not be overestimated. One must know human nature and how to adapt one's self to it. We must know the people to whom we go, have sympathy with them, appreciate their feelings, and be able to see things as they see

them. We never can win the people to Christ only as we win them to ourselves first, and to do this we must gain their confidence, and we can only do this by convincing them that we know how things appear to them. Knowledge of human nature, sanctified common sense are indispensable qualities to make a successful missionary. The highest literary attainments, while not absolutely necessary in every case, will find ample scope for their fullest exercise. There are special facilities now offered to young people proposing to go out as missionaries, that we did not have in former years. To acquire special instruction for the fields we propose to enter is very important. It is an immense help to acquire some knowledge of the language and the people before going out. The importance of this is coming to be more and more felt. What a glorious opportunity presents itself to consecrate young men and women, well equipped for work for Christ! Oh, may a mighty army of such be raised up and thrust out into the great field already white to the harvest!

MISSIONARY MEETINGS FOR YOUNG PEOPLE.

BY V. F. PENROSE, GERMANTOWN, PA.

The smallest child that attends a primary school is not too young to become interested in missions. An object from some other land, such as an idol or a string of prayer-beads, held up before the children's eyes, can be taken as a starting-point. If separate children's meetings can not be held, a regular monthly ten minutes' talk in each department of the Sunday-school often secures a well-attended missionary meeting, the results of which are not to be measured. At these meetings appeals for money should be omitted, but needs of the people in other lands should be presented and the spirit of prayer for them inculcated. It is most interesting to see how the children look forward to these talks and how they miss them if omitted. This is the simplest method of training in missions.

A talk on Syria may be begun with showing a string of Mohammedan prayer-beads, one bead for each of their ninety-nine attributes of God, and this followed by the story of Kamil,* a young Mohammedan forbidden by his father to pray "Our Father."

The intelligent interest of the teachers is often secured by asking them to give a ten minutes' talk from time to time. One teacher, when asked to speak on Korea, said:

"But I know absolutely nothing of Korea. Ask me to tell

*See "Kamil," by Rev. Henry H. Jessup, D.D., of Beirut, Syria. The Witherspoon Building, Philadelphia. Price, $1.00.

of city missions—I could do that." "No, Korea is what we need."

One or two fine pamphlets were handed him to read. A week later he said he needed more information, and took four books on Korea. Later on he declared he never had known missionary books were like that!

"Why," he said, "Gale's 'Korean Sketches' is just *fine!*" And those 'Korean Tales' (Allen)—I never knew there were such books!"

So great was his enthusiasm that he presented these two books to the young men of his class at Christmas-time, and his talk interested every one; it was brimful of enthusiasm, and showed very plainly that he felt the subject too big for such brief time, yet his allusions probably made others want to read for themselves. Some boys were greatly impressed by it.

In this school each department has a missionary head who arranges with the teachers for the monthly talk. Should a missionary be in the neighborhood he is secured, and the attention paid by all the scholars is always noted as remarkable. Their offerings have increased, and they are merely for the general fund, occasionally some special object as an extra creating great interest.

"What has interested you most in missions during the year?" was the topic for a boys' meeting. The president, whose interest had been rather slight, gave as his interest, "The great amount of black still on the map of the world, 1,900 years after Christ came," referring to the map of the world colored for the progress of religions. This map is one of the greatest educators. It is colored after Dr. Pierson's little map in "The New Acts of the Apostles," and can be easily drawn on a large sheet of cloth in outline and the colors washed in with water-colors. My own map is that of the A. B. C. F. M., Congregational House, Boston, eight feet six inches by four feet six inches, price two dollars and fifty cents, and after the colors had dried gold stars were pasted on to show where all denominations were at work. This map always interests. It is, indeed, a liberal educator. It is a constant reminder of the "land yet to be possessed." It shows the need of more prayer. At every missionary meeting such a map is of first importance.

In making maps of the separate countries to be studied, it would be well to have them colored for the religion of the land; thus, Syria and Persia green, for Mohammedan; Mexico and South America red, for Roman Catholic; India, China, Korea dark, for heathen. The boys and girls can make excellent maps on large sheets of manilla paper, on cloth, on the blackboard, and thus an essential feature of missionary meetings is secured at the cost chiefly of time and increased interest. But a good missionary meeting must have the maps of the world and that of the country to be studied. "Information precedes

interest" is a maxim always found true. Localize the information on the map. The interest thus becomes more intelligent.

In giving talks to children—to any one, in fact—it is essential that one should be so full of the subject he will forget himself, and present it as the most interesting and important possible. The love of Christ must constrain. It must not be *work*, it must be Christ Himself who inspires if the audience is to be roused to action.

A good meeting can be had if the leader gives all the information, but pauses after each special point and lets the young people pray for the needs mentioned. Thus, a meeting on Siam was based on the bi-monthly letter just received by the leader, who had had little time to arrange for the meeting. As one point after another was read or told pause for prayer would come, and thanksgiving for good news, prayer for more workers, prayer for increased interest at home came from all over the audience—a Christian Endeavor Society. They had been told this would be their only opportunity for taking part, and they availed themselves of it gladly. This was called a most interesting meeting.

A unique society is in Montreal. Here old and young—three generations—meet monthly, all having a share. The children take up the collection in little decorated baskets. They always have some exercise of their own during the hour. There are one hundred and fifty children who attend, and an equal number of grown people. The meetings are never attended by less than two hundred, but the average is two hundred and fifty up to three hundred. There is a social hour afterward, when fifty hostesses serve tea and biscuit or chocolate and cake, only two articles being permitted. They have badges with "Hostess" plainly printed, while the ushers, decorators, program, reception, and serving committees all have their own badges of various colors. Each woman in the church is called on once a year for service. At the junior meeting which I attended the children had entire charge. One after another stepped forward, announced a hymn, prayer, Bible reading, recited a poem, introduced the speaker, asked for a vote of thanks, etc.—all in very brief fashion, but very many had a share. On this occasion forty of them were hostesses, and did the honors well.

The idea in this society has been to give as many as possible a share in the work, and as sixty at least always take part in the ways suggested there is perpetual interest. The hostesses are this year taken alphabetically to insure greater variety and better knowledge of each other socially. Once a year a paper will be assigned to a member, and the necessary study creates enthusiasm, while the knowledge that it is but once a year any one is asked to do this precludes refusal. Common-sense methods allied to great enthusiasm and love for Christ on the part of the president have secured unequaled results. Each

member is expected to read one missionary book a year. No paper must exceed ten minutes, nor can any exercise. A program is printed in the fall, when the work begins, with full lists of all who take part and their appointed times, with books suggested for readings, a letter from the president, and the "Missionary Creed," which is also in each hymn-book:

"We believe in God the Father, and in His Son Jesus Christ, and in the Holy Spirit, whom He hath sent.

"We believe it our duty to tell the heathen of the plan of salvation that God has provided through the death of His Son, and applied through the agency of the Holy Spirit.

"We therefore believe it our duty to send them the bread of life by the hands of our missionaries, and to pray for our missionaries, and do all in our power for the spread of the Gospel on the earth, that Christ's kingdom may come."

Each committee, and there are eight for each meeting, or "monthly missionary tea," has a committee meeting, usually at the home of the president, that all may be thoroughly imbued with the spirit of service for Christ before the meeting.

If the many monotonous, spiritless societies that exist in so many places would but put these plans into prayerful execution, a new life would come into existence that would delight all who use such methods in the Christian Endeavor, Junior, and other organizations, and your meetings will interest all. It is here taken for granted that all are members of the missionary society, and so all expect to be asked to help. Too much interest is killed by a select few, who always do all the work, reelect themselves each year, and that regardless of the fact that they may not be at all suited to their work. Think of the harm done by a missionary treasurer in one church thus kept in office for twenty years, but who had absolutely no interest in foreign missions, openly saying so! Should Christ's work be retrograded by such painful adherence to old ways?

At Junior Christian Endeavor rallies the meetings that roused most interest in one section were the missionary rallies. One society would give a missionary exercise, another society was responsible for a Bible recitation, still another would give missionary music, and the talk (on China, perhaps), illustrated by various curios, would be brief and as interesting as possible. One hour was the limit permitted for the rally, and it never was exceeded, the children, after being dismissed, always lingering long to examine the curios.

If you have not a missionary library begin to get one, for it is important to be able to supply books on the land or topic assigned. There are many helpful leaflets, a few of which are given below.

Ribbon charts used in connection with the maps help crystalize the important facts. The annual expenditures of the United States

may be shown by a series of ribbons fastened on a stick, the ends of the ribbons weighted with shot:

Yellow, 1 inch, Foreign Missions	$5,000,000
White, 24 inches, Home Missions	120,000,000
Blue, 25 inches, Church Expenses	125,000,000
Green, 60 inches, War with Spain	300,000,000
Red, 50 inches, Dress	250,000,000
Orange, 2 yards 18 inches, Jewelry	450,000,000
Brown, 3 yards 12 inches, Tobacco	600,000,000
Black, 6 yards 27 inches, Liquor	1,200,000,000

For religious populations:

Pink, Greek Church, 4½ inches	99,000,000
Yellow, Protestant Churches, 5½ inches	150,000,000
Green, Mohammedan, 6½ inches	200,000,000
Red, Roman Catholic, 7 inches	210,000,000
Black, Pagan and Heathen, 40 inches	900,000,000

Many brief prayers, spirited singing, simplicity of plan, as many individuals as possible to feel a share in the responsibility of the meeting, and all of it for Christ's glory alone and the spread of His kingdom—these are factors that will secure good meetings for children and adults. But Christ must be supreme, and you must not dwell so much on curious customs in a land that His work is overlooked or neglected. Interest may be secured at too great cost if this is done. The work is not for time but eternity, and a mere ephemeral interest is dangerous. That it is simple obedience to Christ must always be shown as the underlying motive.

Every point must be prayed over. Every committee, even for the mere directing of envelopes, should first pray. Each member should be asked to pray. No prayerless gift should be made. Give special objects to pray for. Teach all to know your missionaries by name and pray for them—their needs, their health, their work, their helpers. All work is barren of blessing unless prayer envelop it. We are not to work in our own strength. "My God shall supply all your need, according to His riches in glory by Christ Jesus."

LIST OF LEAFLETS, MUSIC, MAGAZINES, BOOKS.

Send to each Board at the addresses given for their catalogue and annual report. The following leaflets are useful to all:

LEAFLETS AND MUSIC.

Topsy-Turvy Land; It's no Use Trying to Convert Mohammedans; Break Cocoanuts Over the Wheels; How Hindu Christians Give; The Man with the Wonderful Books; price 1 cent each. The Dutch Reformed Board, 25 E. 22d Street, New York.

The Bible and Foreign Missions; The Bible for the World; Told for a Memorial of Her (Philippine Islands); Bible Work in the Philippines. American Bible Society, Bible House, New York.

In the Tiger Jungle; The Hand of God in the Circulation of the Bible; price 2 cents each. American Tract Society, 150 Nassau Street, New York.

Facts from Foreign Fields (Flag Series)—Africa, Italy, Mexico, South America, etc.; 5 cents each. If They Only Knew; Music and Musicians in India; Power of Christian Song in Mission Work; Original Native Hymn (India); price 2 cents each. Hindustani Ghazal (music), 3 cents. W. F. M. S., Methodist Episcopal, 36 Bromfield Street, Boston.

Voices of the Women, and Studies on Burmah, Siam, India, etc., 3 cents each; A Plate of Peas for Perplexed People, 2 cents; Seven Cents a Day, 5 cents; The Story of Andaloo, 10

cents; For Farther Lights (A Series of Programmes, China), 15 cents; Our Juniors in Africa, 15 cents; Bright Bits (Excellent Stories and Selections), 40 cents; Studies for Juniors and Bands. W. Baptist Board, Tremont Temple, Boston.

Hobeana (Africa), 2 cents; O P. J., 2 cents; Questions and Answers on Africa, China, India, Japan, Mexico, 5 cents each; Answered Prayers, A Cry from the Congo, and Japanese Lullaby, 1 cent each; Missionary Exercises, No. 1, 2, 3, 4, 30 cents each; Question Book Series, Missionary Poster, 5 cents each; People and Places on the Foreign Field (a book of 180 pictures), 10 cents; About Foreign Hospitals and Dispensaries, 3 cents; Hero Series, 2 cents each; Historical Sketches (of all fields), 10 cents. Presbyterian W. F. M. S., at 501 Witherspoon Building, Philadelphia, Pa.; or, Room 822, 156 Fifth Avenue, New York; or, 48 Le Moyne Block, Chicago, Ill.; or, 1516 Locust Street, St. Louis, Mo.

Orient Picture Co., Mt. Vernon, N. Y., has pictures from China, Japan, India, Arabia, 25 cents for 25, 2 cents in lots less than 25.

A Chat About Missionary Books; Twenty Questions on all Fields, 4 cents; Cycle of Prayer, and all the free leaflets for S. S., etc. Presbyterian Board of Foreign Missions, 156 Fifth Avenue, New York.

Portfolio of Programmes for Missionary Meetings, 10 cents; Maps and Money, Christian Endeavor and Missions, Missionary Plans for Junior Christian Endeavor Societies, 3 cents each; Tenth Legion Ballots, 15 cents per 100. U. S. C. E , Pray Building, Boston, Mass.

"I Don't Believe It;" Indian Missions (Letter from Bishop Hare). The Missionary Library, Protestant Episcopal Board, Church Missions House, Fourth Avenue and 22d Street, New York.

"Thanksgiving Ann," "The Deacon's Tenth." Layman, 310 Ashland Avenue, Chicago, Ill.

Package of leaflets on "Giving," 25 cents, from C. K. Ober, Y. M. C. A., Chicago.

A Sermon on Tithes; Heathen Claims and Christian Duty; The Story of a Carpet; The Beloved Physician, or Medical Missions. A. B. C. F. M., Congregational House, Boston.

MAGAZINES.

The best magazine of all is "The Missionary Review of the World," $2.50 per year, 30 Lafayette Place, New York. "Woman's Work in the Far East" (undenominational—two numbers a year), 35 cents per year, American Presbyterian Mission Press, Shanghai, China. "The Gospel in All Lands," $1.00 per year, 150 Fifth Avenue, New York. "Woman's Work for Woman," 156 Fifth Avenue, New York. "The South American Messenger," 50 cents per year, 66 Yonge Street, Arcade, Toronto, Canada. "The Young Folks' Missionary," Revell (10 cents per copy in clubs of 10), 25 cents. "Over Sea and Land" (Home and Foreign, club of 5, 25 cents each), 35 cents per year, 503 Witherspoon Building, Philadelphia. "The Mission Day-Spring," Congregational House, Boston, Mass. "Without the Camp" (Mission to Lepers in India and the East), 15 cents, 8 and 10 Lombard Street, Toronto, Canada. "Medical Mission Record," $1.00, 118 East 45th Street, New York. "Medical Missions at Home and Abroad, 1 shilling 6*d*., John F. Shaw & Co., 48 Paternoster Row, London, England.

A FEW BOOKS.

The Holy Spirit in Missions; The Missionary Biography Series (Livingstone, Moffat, Crowther, Freeman, etc.), 75 cents each; Missionary Annals (brief and interesting)—Livingstone, Woman and the Gospel in Persia, etc., 30 cents; Chinese Characteristics, Rev. A. H. Smith, D.D., $1.25; James Gilmour and His Boys, $1.25; From Far Formosa, Rev. G. L. Mackay, D.D., $1.25; In the Tiger Jungle, Rev. Jacob Chamberlain, D.D., $1.00; The Cross in the Land of the Trident, Rev. Harlan P. Beach (educational), 25 cents paper, 50 cents cloth; Korean Sketches, Rev. James Gale, $1.00; John G. Paton: An Autobiography, $1.50; On the Indian Trail, Egerton R. Young, $1.00; Pilkington of Uganda, Battersby, $1.50. Fleming H. Revell Co., New York, Chicago, and Toronto. (Write for the Missionary Catalogue.) Moravian Missions, Dr. A. J. Thompson, Scribner's, New York.

Vikings of To-Day, Wilfred T. Grenfel, M.D., $1.25; Medical Missions, Rev. John Lowe, F. R. S. C. E., $1 50; John Kenneth Mackenzie, by Mrs. M. I. Bryson, $1.50; The Personal Life of David Livingstone, W. Garden Blaikie, D.D., LL.D , $1.50, Fleming H. Revell Co. Behind the Pardah, Irene H. Barnes, $1.50, Thomas Y. Crowell, New York and Boston. The Lepers of Our Indian Empire, W. C. Bailey, $1.50, John F. Shaw & Co., London, E. C., 48 Paternoster Row.

The Missionary Pastor, Adams, $1.25; Missionary Methods for the Missionary Committee, David Parke, 25 cents, Fleming H. Revell Co., New York, Chicago, and Toronto. Fuel for Missionary Fires, Brain, 35 cents; Missionary Manual, Prof. A. R. Wells, 25 cents, U. S. C. E., Pray Building, Boston, Mass.

Encyclopædia of Missions, $12.00, Funk & Wagnalls, New York; Christian Missions and Social Progress, Dennis (3 volumes), $2.50 each, Fleming H. Revell.

Every church should possess "Christian Missions and Social Progress." It is the most comprehensive and remarkable missionary book of the age—a veritable encyclopædia.

TRIUMPHAL REENTRANCE OF SHANSI.

BY REV. I. J. ATWOOD, M.D., TAI-YUAN FU, CHINA.
Missionary of the American Board, 1882–.

When the missionaries returned to Tai-yuan fu for the first time after the terrible massacre, it was a sad but triumphal return. Ten li out of the city we were met by some of the lower officials and exchanged our carts for litters that had been sent to receive us, while our servants took the litters. With the escort of soldiers our procession was over half a mile long, and as it neared the great south gate the soldiers opened ranks with four banners on each side, and the Shansi mounted police with their carbines at "present arms," while we passed through with the city police escorting our carts. Just outside the gate the officials had prepared a place for the first reception, and here we dismounted in order previously arranged to represent the different societies. Our first salute was to the military officials out in the open air; then we entered the court, where were long rows of the gentry on one side and on the other scholars, to whom we gave the Chinese salute, and then passed on to the front of the reception-hall, where we met the magistrate of the Hsien and the tao t'ai, who is the director of foreign affairs for the province, and lately appointed to this office. He speaks English quite fluently, having studied at Cambridge, England, for a year.

Our reception here was a memorable one, and the consequences, we believe, will be far-reaching. The hall is a large one, and on the tile floor was spread a beautiful woolen rug of great size, and the room was furnished with elegant furniture. The honorable seats were given to us all, and in a semicircle were arranged near the door, in the humble position, about twenty officials. Dr. Edwards and Major Pererira, in his bright English uniform, occupied the highest seats of honor, and next were Duncan and myself, representing the English Baptist and American Board, and then came Mr. Hoste and Mr. Tjader, of the C. I. M. and Swedish missions, and the others, not representing missions, sat at the ends.

This was a representative reception, and is similar to that which has been accorded us at all the places through which we have come. It was ordered by the Peace Commissioners, Li and Ching, and means an apology from the Chinese government. This was one of the things suggested by Mr. Richard, who was called to Peking to advise with the commissioners.

The ceremony in the city by the higher officials, the fu t'ai, fan t'ai, and hsien t'ai, etc., was a far more elaborate and elegant affair, but does not mean so much to us as this public reception before the people. There were great crowds of people on the plain outside the

gate; and the long streets through which we passed on the way to the Chamber of Commerce, which had been fitted up in grand style for this reception, were lined with dense crowds of respectful people all the way; their conduct would put to shame the crowds of most any American city so far as order is concerned. The governor, Tsen, was sick, but the provincial judge and treasurer, with a large number of other officials, were present. After the first formal salute was over, which was in Chinese style, we all threw off all formality and had a regular American sociable.

The officials have done their utmost to try to make our stay as pleasant as possible. It is impossible to forget the cause of all this elaborate ceremony, for it occured on the anniversary of the awful massacre of our dear friends. Just a year ago to-day their mutilated bodies were lying uncared for in the governor's yamen, only a few hundred yards from where we are now staying. To-day we have been returning the official calls, and have been passing and repassing in quietness and peace through the streets through which they passed under such an awful and appalling cloud and horror of deep darkness, in which, however, they were assuredly not without the comforting presence of our Divine Lord. Their present glory can borrow nothing from this hollow show. If they can see they will be satisfied that it is for the good and hope of the Kingdom in China that we endure official ceremony; for however insincere the officials may be or not be, it is certain that the gates are being lifted up that the King of Glory may come in, and that the Lord of Hosts, who is the King of Glory, will make even the result of all these things work out the glory of His name and of His Church in China.

When passing the North "Heaven Gate," at Ching Hsing Hsien, we saw the stone barricades at the top of these great natural fortifications, and were told by Dr. Edwards how the Germans had driven away the forces of Liu Kuang Tsai in utter rout, and how they fled out of the province, pillaging and murdering and committing excesses as they fled. This caused the wave of terror and consternation that swept over all of Shansi, making such a complete revulsion in all the province. When we arrived at Shou Yang, Pastor C'hu and Hau Chang Lac met us. They were in this city at that time, and they reported that when the news of the fall of the pass came to Tai-Yuan fu the fear and consternation was so great that five hundred waiting officials fled from the city, and no amount of money could tempt them to become officials. Their desire for office evaporated like the morning dew in a Shansi sun. Those who had befriended foreigners were about the only ones that had a steady hand to hold their reins of office; the people were in abject fear. It is said that the Hu Nan soldiers seized ten thousand animals from the people in

that county to carry off the booty they had stolen from the Chinese, and that they carried off many Chinese women. The French and German soldiers have not a clean record, it is true, but the real offenders are these Chinese soldiers, than whom there are none worse in the world.

About thirty li out from Shou Yang we passed the heads of three robbers hanging in cages by the roadside. This was a gruesome sight, but five li outside of Shou Yang we had the more pleasing prospect of a score or more of Christian members from Shou Yang, and Tai Ku, and other places. Here I met my medical assistant and the wealthy Christian member who was so long in jail. He now finds friends enough among his relatives; it is more popular now to be a relative of a Christian member than it was before. At Shih, Tieh Kou had to hasten back to Tai Ku because he heard that his wife was worse, but I had time to make some inquiries concerning the present condition of the few remaining Christian members there and at Fen Chou fu. He had received 300 taels of the money that Rev. A. H. Smith had sent some months ago to Tai-Yuan fu through the English Baptist Mission; of this money he had sent 150 taels to Fen Cho Fu, to be distributed among the most needy Tai Ku Christians. That this help came none too soon is illustrated by the family of Mr. Liu, our martyred preacher. His wife and son and two grandsons, that he longed so to have enter the ministry, were in the condition of beggars, and their father, who is still an opium sot, was on the point of selling his little boy as a slave, and their grandmother had lain in a swoon for days over the matter, when help arrived. The daughter, Siu Chenger, also was cursed with an opium sot of a husband who had sold their two beautiful daughters and had afterwards hung himself, but Siu Chenger was still enduring her miserable lot.

There were two changes of governors, more or less rapid, before the present humane Governor Tsen came into office, and things went on in much the same devilish fashion for some months, but when he gained control there began a change for the better in the lot of the Christians and they began to get relief. Hei Kou received 1600 taels from him, which he distributed, 800 taels in Fen Cho fu and 800 taels at Tai Ku. The Hsien magistrate also issued relief in grain, once in February and once for the spring sowing. Hei Kou was arranging with him for further relief when the governor's soldiers came to degrade him from office. The commutation of his sentence, I hope, will prove an act of justice and redound to the general good of the cause. The Christians have expressed a desire that he be pardoned.

JAMES CHALMERS, THE APOSTLE OF NEW GUINEA.

BY REV. EDWARD C. STORROW, BRIGHTON, ENGLAND.
Author of "Our Sisters in India."

In the death of James Chalmers, of New Guinea, one of the most heroic and successful of pioneer missionaries to barbarous races has passed away. His life story is well worth recording.

The London Missionary Society, having successfully evangelized many Polynesian islands, resolved, in 1871, to transfer one or two of its most experienced missionaries, with a number of native assistants, to New Guinea, the largest island in the world, and one of the most savage and barbarous. This vast and little-known region was inhabited by numerous tribes, all barbarians, many of them cannibals, habitually at war with each other. Chalmers was sent, in 1877, in company with ten Polynesian native teachers, to British New Guinea, where two missionaries and fifteen native helpers had already begun work amid many difficulties, but had met with considerable success. The reinforcements were needed to extend the mission as far as possible along the coast and in islands of the great Gulf of Papua. Chalmers was admirably fitted for this great but difficult pioneer work. He was a man of splendid physique. His childhood and youth had made him familiar with hardship and danger on land and sea. He was brave even to rashness, hopeful, optimistic, resourceful, active rather than studious, and possessed much tact in dealing with all sorts of men.

REV. JAMES CHALMERS, OF NEW GUINEA.

There was already a central station at Port Moresby in charge of Dr. Lawes, besides several outstations under Polynesian teachers on the mainland and some adjoining islands. These formed the basis of the sphere which Chalmers gradually developed and extended with marvelous energy, courage, and devotion.

Mr. Chalmers' primary object undoubtedly was to evangelize the utterly heathen and barbarous natives of New Guinea, but he gradually saw the extent and intensity of the difficulties in his way, and shaped his methods accordingly. The natives were, beyond any Asiatic race, uncivilized and destitute of religious ideas or aspirations. He declared that he had "never met a tribe who desired to have teachers so that they might be taught the Gospel." But they were willing and glad to have them because of the trade and the worldly goods that usually followed. Chalmers saw that the greatest hindrance to the settlement of teachers and to the successful prosecution of their mission lay in the frequent wars and suspicious nature of almost all the tribes. The climate also and the conditions of life made it expedient that the evangelization should be attempted by indirect as well as by direct agencies. The repression of war, the encouragement of trade, the introduction of civilized customs with the teaching of Christian truth, must be combined so as best to overcome their low standards and habits.

Chalmers was not a learned theologian or scientist, but he had great common sense, a very practical turn of mind, boundless energy, a love of adventure, marvelous tact, and sympathy and true unselfishness. He once wrote: "We speak too much of sacrifices for the Gospel's sake. May there never be a missionary or his wife in this mission who will speak of their sacrifices or what they have suffered."

Chalmers' energy was chiefly directed to finding out the most suitable localities for the native evangelists, the gaining of protection for them from the chiefs, and tolerance by the people. He even appealed to their selfish and mercenary instincts, and sought to persuade tribes habituated to massacre and war to be at peace, with a view to securing the happiness of the people and a permanent basis for Christian effort. He made use of the friends he made among the heathen to communicate to other heathen the elementary knowledge of Christian truth and civilized customs. No white man had ever had a more wide and varied knowledge of the mainland of New Guinea, or visited more tribes, or made more "friends," or endured more hardships, or faced more perils, than Chalmers. His powers of endurance were remarkable. He would walk and wade and swim with almost inexhaustible energy on his tours. He could do without food or sleep as few other men could. His marvelous presence of mind and great tact in dealing with men often stood him in good stead.

There grew up among many of the people a great respect and admiration for this majestic man who was always brave and kind, gentle to women, little children, and the distressed. He was a peacemaker everywhere, and always an agreeable companion, so that they trusted him implicitly and were proud to call him "friend." Even non-Christian natives often warned him to avoid unfriendly tribes, and

A MISSIONARY AND TWO NEW GUINEA NATIVES.

would accompany him rather than have him go alone. Some years ago a treacherous massacre took place at Kalo. It was important to bring the ringleaders to account, and to show the people that the British government would not allow such atrocities. Chalmers went alone and unarmed to inquire into the facts of the case, but suffered no harm.

On another occasion he resolved to visit the chief of a wild tribe, notorious for his many deeds of treachery. A woman on the beach warned him not to land. When he did so the crowd seemed threatening, and when he approached the chief his present was declined with something like disdain. Seeing the serious aspect of affairs, he said to his companion, "Gould, we had better get away from here. Keep your eyes all round, and let us make quickly for the beach." The crowd followed, one man with a great club uncomfortably near. "I must have that club," said Chalmers to himself, "or I fear the club will have me." Talking to the savage all the way, he skilfully diverted his attention by an attractive present, seized the club, rushed to the beach, and gained the boat just in time.*

* See "Work and Adventure in New Guinea, 1885." "Pioneering in New Guinea, 1887." "Pioneer Life and Work in New Guinea, 1895."

In a recent report Mr. Chalmers gave the following account of work in his own immediate sphere, which is illustrative of his usual methods of work at Saguane:

Two years ago we began to hold morning and evening services in the chapel for all the people of the village. These services were never to exceed ten minutes. A hymn is sung, a short passage of Scripture read, and prayer offered. At first very few came, but I insisted on the services being continued, and every morning at sunrise and every evening at sunset the bell rings. We get many visitors from time to time, and generally these attend. Among others we had Mauata and Tureture natives, and they were so taken with the morning and evening prayers that on their return to their homes they introduced the same there. Soon their house of meeting was crowded, and a great blessing was given them. They began to observe the Sabbath and did what they could to have three services in the day—that is the orthodox number in these parts. Now they must have missionaries, so large deputations waited upon me and I promised to do my best for them and get, as they begged for, Samoans. They will not have the Straits natives as teachers.

The tide of blessing spread to other parts along the coast, and to the river. New chapels were built by the people at Mauata, Tureture, Kunini, Geavi (Wigi) Parama, and now, here, Iasa and Ipisid are beginning. All services are well attended on week-days and Sabbaths, and there is a great interest shown in all they hear. In October I baptized one hundred and four, and last month fourteen, besides very many children, and there are now awaiting baptism a very great number. Wherever our people go they hold services and do, tho in much ignorance, what they can for Christ.

Here three times on the Sabbath is the chapel crowded. At eleven we have Sunday-school in our school-room, when we have a large attendance of young men, boys, and girls. At the same time, in the chapel, the teacher's wife has the women, old and young. We have during the week meetings for prayer, and many men often join us.

We have had a good average attendance at school here throughout the year—fifty-four. Living with us are lads from other villages. We will not have them from this village to live in the grounds. The school is so popular that we have had to turn many applicants from other villages away. A goodly number, twenty, read simple English fairly well.

Now located on the coast of New Guinea, over a distance of some hundreds of miles, there are, mainly as the result of Chalmers' labors, eleven European missionaries, with one hundred and twenty-two trained native teachers, and a considerable number of other helpers, who at stations far apart have gathered converts, and are witnessing for Christ and civilization in the "regions beyond." While honor is given to Chalmers, let honor be also given to the European and Polynesian missionaries who have shared his labors and seconded his efforts, and to who now is left the task of carrying on their common work for God.

The number of church members in the New Guinea Mission

amounts to more than one thousand two hundred, and the adherents to more than five thousand. In their ingathering many have shared; but as an explorer, peacemaker, teacher, encourager of trade and commerce, and all round example of manly and Christian virtues among black and white races alike, he stood prominent.

Details of the manner of his death, given from Sydney, are most probably correct. On April 6th he, with a young missionary of great promise and twelve native students, went to the mouth of the Aird River in the mission steamer *Niue*. Many armed canoes came, and Chalmers was invited to go on shore. Something aroused his distrust, and he urged his young companion to remain on board. However, the two, with the native Christians, went ashore, surrounded by a large fleet of canoes. This was the last seen of them. Natives came off afterward in crowds to the mission vessel, but no tidings were heard of the mission party, and after two days of reconnoitering, the *Niue* sailed away. Sixteen days after, a government official reported: "Massacre confirmed; entire party killed. Human remains discovered; unrecognizable."

Thus ended one of the noblest and most unselfish of lives—a true pioneer missionary, whose experience in many ways touched the account of his own given by St. Paul in II. Cor. xi:23. It was noble and Pauline in its principles and methods, and fruitful in its issues.

Chalmers was one of the most eloquent speakers in behalf of missions I have ever heard. His death and the manner of it should now speak on this the grandest and most Christlike cause with a tenderness and power beyond even that of his commanding, living presence.

CHRISTIAN FORCES IN THE TURKISH EMPIRE.—II.

BY REV. EDWARD RIGGS, D.D., MARSOVAN, TURKEY.
Missionary of the American Board.

II. THE NEWER AND PROGRESSIVE ELEMENTS.

The Oriental and Roman Catholic churches and communities would in themselves furnish but a poor outlook for Christianity in the Turkish Empire. Tho making some progress in their material interests, and even in enlightenment and education, they appear to be actually losing ground in religious and spiritual matters. What they have gained in enlightenment and liberality is more than balanced by the sad loss in the sphere of faith and devotion. It is then a pleasure to find that there is another side to the picture, and that there are forces at work in the empire which have already vindicated the reasonableness of their avowed aim—the spiritual regeneration of the whole community. These forces naturally classify themselves in two groups—namely, Foreign Agencies and Native Organizations. As these actively

and heartily cooperate, it is difficult at some points to distinguish between them; but they are organically separate, the work of the former being purely temporary and auxiliary, their functions to be gradually assumed by the native organizations.

Foreign Agencies.—These are almost all essentially missionary in their character, but technically they are not all so called, and for the sake of clearness as well as accuracy we will classify them as: (1) Missionary Bodies, (2) Bible Societies, (3) Educational Institutions, and (4) Independent Enterprises. The educational institutions are mostly the fruit of missionary effort, but are not all now directly in charge of missionaries. The foreign agencies are for the most part American, tho well seconded by the English.

(1) *Missionary Bodies.*—The nineteenth century has proved itself the missionary epoch of modern times, and opens up an unspeakably brilliant opportunity to the Christian Church of the century to follow. The missionary work in Turkey began early in the century, and covers the period of some of the most thrilling chapters in the story of the empire's decadence. It has been coincident in time with the great awakening of the nations of the East from the sleep of ages, and has contributed in a valuable way to the stimulus of that renaissance, but it is innocent of the charge of fomenting unrest and revolution. Only a concise statement of the facts and forces at present in the field can here be given.

A. The American Board of Commissioners for Foreign Missions.—This board has missions covering the whole of Asia Minor and European Turkey, including Bulgaria. The courteous comity of the great missionary bodies has left this territory almost wholly to the care of this board. Its only purpose is to evangelize the masses. As access to the Mohammedans is cut off, it confines its efforts to the re-Christianization of the nominally Christian races. The original aim was to induce a general reformation from within the existing ecclesiastical organizations, but this endeavor was frustrated by the bigoted attachment of the clergy and many of the laity to their traditional forms. As the clergy were for the most part very ignorant, and had their living from the institution as it then was, it is not surprising that their selfish interests induced them at once and vigorously to oppose any such innovation. The individuals who accepted the evangelical teachings were immediately persecuted, anathematized, and driven out of the Church. This necessitated a new method on the part of the missionaries. Evangelical churches had to be formed, and many difficulties were encountered similar to those experienced by the reformers in Europe three centuries ago.

a. Organization of the Work.—The American Board has four missions in Turkey, named, respectively, the Mission to European Turkey, the Western Turkey Mission, the Eastern Turkey Mission, and

the Central Turkey Mission. Each of these organizations is independent of the others, and is responsible directly to the officers of the board in Boston. One man, however, who resides at Constantinople, acts as treasurer to all four of the missions, and most of the publication work for the four is also done at the capital.

The European Turkey Mission is devoted mainly to work among the Bulgarians, with some efforts for Albanians, Greeks, and Armenians.

The Western Turkey Mission occupies the western part of Asia Minor, its eastern boundary being an irregular line running southwest from the eastern end of the Black Sea and skirting the northern boundary of Cilicia. The work in this mission is among the Greeks and Armenians.

East of this mission lies the Eastern Turkey Mission, with the Russian border on the north and the Persian on the east. It covers the region drained by the upper Euphrates and Tigris. The work is almost wholly among the Armenians.

South of these two missions lies the Central Turkey Mission, of which the western portion is the Province of Cilicia, so intimately associated with the life of St. Paul, and its eastern part takes in a section of Northern Syria, including the city of Antioch, the original center of the early foreign missionary activity of the Church.

Much of the territory covered by these four missions was included in the original mission to the Armenians. But the immense extent of the region, and the primitive and inadequate means of travel, made it impossible to operate it under one organization, and successive changes of name and boundary have resulted in the present division. Each mission is divided into several station fields, and each station is surrounded by a number of outstations. Each station is occupied by from one to five male missionaries, ordained men or physicians, with their families, and with them about the same number of unmarried ladies. The outstations are for the most part occupied by native laborers, whose work is overseen by the missionaries by means of visits, correspondence, and conferences.

b. Departments of Work.—The one aim of all these missionary enterprises is the preaching of the Gospel for the salvation of souls and the true Christianization of the people. All literary, educational, or humanitarian work is but means to this end. These means, however, are thoroughly organized, and necessarily absorb much of the time and labor of the missionaries, while much of the direct evangelistic work can be done by trained native laborers.

The following are the principal departments of effort:

(*a*) *The Evangelistic.*—The missionary's share in this part of the work is not limited to superintendence. The hearts and lives of all about him are open to the influence of his direct and indirect efforts

toward their regeneration and edification, and he finds opportunities to do his best in the preaching line to the congregation in his central station, to his pupils and hospital patients, and, above all, to the towns and villages he visits on his special tours. These he reaches in their chapels and in their homes, in the coffee-shops and in the market-places, in the wretched inns by the wayside, or on the lonely mountain top. This line of service almost every missionary considers the very cream of all his work, and begrudges the imperative calls that take him away from it. He sits in council with the local church committee or session, and gives his advice with regard to the admission of individuals to church membership and in cases of discipline. With them and the local preacher he studies into and plans for all departments of work in the parish—the schools, the building projects, the financial problems, the young people's enterprises. He visits the sick, comforts the sorrowing, warns the erring, stimulates the young, and during the few days of his stay he takes largely the rôle of pastor, always with the most scrupulous deference to the position and rights of the stated incumbent. With him he walks and talks in the most frank and fraternal way, trying to remove his difficulties and to pour into him spirit and stimulus for coming months of lonely labor. When possible to avoid it the missionary will not go on these tours alone. He will sometimes have with him a native evangelist or a Bible-seller, or, better yet, one or more of the ladies of the station will go with him. Sometimes they work together, at others the lady follows parallel lines of effort with the women and girls, who are often too timid and shrinking to be reached by the man. The missionary is often pained and disappointed by the apathy and indifference of those whom he labors so hard to reach, but often too his soul is refreshed by the eagerness with which his words are listened to, and he fairly trembles at the responsibility of setting the message of salvation before the surprised mind of the listener, who hears it perhaps for the first time in his life. Thus the seed is sown beside all waters, and the modern apostle feels the joy of treading literally in the footsteps of Peter and Paul and John as he wields one of the most powerful of "Christian forces" now operating in the empire.

(*b*) *Educational.*—Two lines of reasoning have combined to compel the missionary from the beginning to give much attention to matters of education. One was the ignorance of the people and the uplifting power of education, especially as a means for spiritually reaching the rising generation; the other was the imperative need of suitably trained native helpers in the evangelistic work. The result has been the establishment of a complete system of educational institutions for both sexes, from the kindergarten up through the primary and graded common schools and higher preparatory schools to the college and theological seminary. These institutions have not only

worked their way to a very extended patronage, but they have served as models which have been very extensively imitated by the nominally Christian communities, and even to some extent by the Mohammedans. It is right to expect that in due time the missionary should be relieved of the labor of conducting these institutions, and that the responsibility for them should pass to native hands. It is encouraging to observe that to a very creditable extent this result has been accomplished. The professors and teachers in the high-schools and colleges are very largely natives of the country, and the entire system of parish schools connected with the evangelical churches and congregations is in the hands of those bodies—taught by their own young people who have been trained in the missionary schools.

(*c*) *Publication.*—This is another very essential branch of the missionary undertaking. Were there any degree of freedom of the press in the country, small local presses would undoubtedly be vigorously plied at the several stations. But as no press can exist without special imperial charter, and everything published must get the authorization of the government censor, practically all the printing done by the missions is done in Constantinople. Bible printing is spoken of later. The mission publications are mainly of three classes—devotional and other strictly religious books and tracts, school-books, and weekly and monthly family papers. In all these lines the missionaries have done pioneer work, and have furnished models which have had a powerful influence in the formation of the local literature. The monthly child's paper was the first illustrated periodical published in Turkey, where now there are many of all kinds. The publication and circulation of Christian literature has been met by all manner of unreasonable opposition, public and private, yet the seed is being scattered, and its stimulating influence is felt throughout the empire.

(*d*) *Medical.*—This arm of the enterprise has not been as prominent in the Turkey missions as it has in some parts of the world; yet the work done in the early days of the mission by Grant and Goodell and Nutting and Jewett and Pratt, and later for many years in Sivas by Dr. West, training many to take up his work, and Dr. Thom, still in Mardin, and in these latter days through the hospitals in Aintab and Cæsarea and Marsovan, has been more than merely an untold physical blessing—it has opened the way for the Gospel to the hearts and sympathies of the people. These dispensaries and hospitals, these devoted doctors and nurses, are a practical object-lesson in applied Christianity which will reach the consciousness of many who are inaccessible to sermons or religious books. The marvels of modern antiseptic surgery are, like the miracles of our Lord, a convincing evidence of a higher power which appeals to the people with tremendous force; prejudice is broken down and a great moral leverage is gained.

(*e*) *Relief.*—Besides the medical work, opportunities are not lacking to secure the true interests, as well as the lasting gratitude, of large numbers of stricken and helpless ones, and from such labors the missionary can not withhold his hand. Persecution and famine and locusts and cholera and massacre in succession sweep over the land, and leave a swath of agony and want. These are the distresses which, more than the direst spiritual needs, loose the purse-strings of our people of means at home, and on each of these occasions thousands of dollars have been generously furnished for distribution among the needy. This is a new department of work forced upon the missionary, and much of his time and nervous energy must go to the wise administration of this charity. In order to avoid the demoralizing effect of the mere scattering of pittances, and to make a limited sum of money do its work over and over again, the missionary has in some instances set himself up in a large supply of raw material, and assuming the position of manufacturer has given employment to large numbers, who thus gain in health and self-respect while they honestly keep the wolf from the door. This gives the missionary an immense social grip on the community, but it can not be done without expenditure of time and sacrifice of some other interests. Then also these public calamities cast into the streets hosts of helpless orphans. Thousands of these are now gathered at the various stations in Asia Minor, and besides being decently clothed and fed are taught trades and the rudiments of an education, and chiefly are impressed with spiritual Gospel truth, and are thus prepared to be useful and truly Christian members of society.

There are numberless other phases and relations of life in which also the missionary's attitude and course of action is uniformly dominated by the supreme purpose of his existence, the glory of God in the regeneration of the people. In his social relations with the people of the land and with foreigners who may be in his vicinity, in his official and semi-official relations with public officials, both of his own nationality and of the country in which he lives, in imparting information regarding modern and scientific methods of doing things, and sometimes in acting as medium for the introduction into the country of useful books, apparatus, etc., in geographical, historical, archæological, geological, ethnographical, and philological observations and discoveries incident to his journeyings, he finds opportunity for the exercise of the finest and the loftiest qualities of mind and character, and he shrinks from none, but turns them all in to serve the one object to which his life is devoted.

(*To be concluded.*)

BED-ROCK PRINCIPLES OF RESCUE WORK.

BY REV. SAMUEL H. HADLEY, NEW YORK.
Superintendent of the McAuley Mission, 316 Water Street, New York.

Rescue mission work is of comparatively recent origin, and in the providence of God it has been almost wholly in the gift of laymen and laywomen to carry it on. The first one, the old McAuley Water Street Mission, was started twenty-eight years ago by the great apostle to the drunkard, the harlot, and the outcast. This mission may perhaps be taken as an example for what I may say on this most important subject. From the outset it has been a return to primitive methods. Jerry McAuley had been a thief, a drunkard, and was an ex-convict. He had been one of the worst of men, and could scarcely read. Most people would not hesitate to say he was the last man on earth to lead a religious movement which was to reach and save a class of people almost wholly neglected at that time. But God's ways are not our ways, and Jerry was chosen to begin this rescue mission. The work was owned of God from the start, and has been ever since, where the same conditions are observed.

Simplicity and good square horse-sense, coupled with the blessed overwhelming love of Christ and a special tenderness for the man or woman who was lowest down, were the chief characteristics of Jerry McAuley's work. A belief in the Bible as God's own blessed word, and that it means just what it says, without any ifs or buts or high-toned and ambiguous explanations, was another feature. There was also a firm belief that no crime and no sinner could be outside of God's forgiveness if he came as a sinner, repented and forsook his sins, and lived an honest, godly life. There was an absence of cant phrases, and a spade was called a spade. Sin was called sin, and dealt with as such. No silly sentimentality was indulged in. Satan's power has always been fully recognized, and but one power on earth is greater than his.

Among other features of this work, which came to be widely recognized, was the power of personal testimony. Preaching had failed to relieve the dreadful situation, and this class of people would not enter a church; indeed, they would not be permitted to enter most of them. So when Jesus had come in and made their life all glorious sunshine, they were asked to stand up on their feet and tell what He had done for them. In this way perhaps twenty-five grand sermons were preached every night, and instead of it being a theoretical testimony, or a story some one had heard of or read in some Sunday-school paper or book, it was a bonifide flesh-and-blood occurrence, told by the man or woman who had experienced it and lived it.

An article in the August number of the REVIEW, entitled "Some Principles of Rescue Work," discusses some questions in a way which

calls for a reply. The author objects strongly to the testimony of redeemed drunkards and harlots who have been wonderfully brought into the light. Testimony is not a new thing, by any means. King David testified far more plainly than I have ever heard any one do in any meeting that I have ever attended. He gave utterance to such soul-stirring psalms as "Bless the Lord, oh My Soul," but he also, in the bitterness of his soul, left on the imperishable pages of Holy Writ such expressions as: "My wounds stink and are corrupt because of my foolishness" (Psalm 38:5).

In the fifth chapter of Mark we read of the poor woman who had an issue of blood for twelve years and could find no help. She stole behind Jesus and clutched the hem of His garment, and was made whole instantly. She was going to keep quiet about it, but the dear Master would not have it so. Under the Jewish law this woman was unclean, and should not have come into contact with any one; but Jesus called her, and she came trembling and fell down before Him, and told Him before all that crowd of people, men and women, on the public street, "all the truth." Jesus sealed this honest confession by a blessing on her head and calling her "daughter." In the same chapter hear what Jesus said to the demoniac out of whom the legions of devils had been cast. When he wanted to follow his precious new-found Friend, Jesus said, "Go home to thy friends and tell them how great things the Lord hath done for thee, and how He had mercy upon thee."

I have been living in rescue missions almost ever since my conversion, over nineteen years ago, and have heard tens of thousands of testimonies; I have never heard one that would shock the decent ears of any Christian woman who was a friend to sinners. I have been in the Florence Crittenton Mission over a thousand times, where the testimonies are chiefly by redeemed women. I have heard them tell, with streaming eyes, how Jesus had saved them from a life of shame and sorrow, and with nothing suggestive of anything unwholesome or unbecoming. One of the grandest workers I know of among the lost is a person who had been a thorough-paced man of the world and had sunken down in sin, and was saved in the Florence Mission, one night nearly seventeen years ago, while I was there, by hearing just such a testimony as I have described. This is by no means an isolated case. I have attended testimony meetings at Mrs. Whitteman's Door of Hope time and again, and at the Wayside Home, in Brooklyn, and have heard the sweet story of rescue and salvation from the lips of the redeemed ones, and never a word to offend.

I was saved by the testimony of redeemed men, and it is a sensitive subject with me. On April 23, 1882, I went into Jerry McAuley's Mission, a dying drunkard. I had just come from the station-house, where I had gone to have myself locked up with delirium tremens.

I had never been in a rescue mission before, and there I saw Jerry McAuley stand up before a crowd of ladies and gentlemen and sinners of every type, and he said: "I am saved to-night from whiskey and tobacco and everything that's wicked and bad. I used to be a regular old bum and a thief down in the Fourth Ward, but Jesus came into me and took the whole thing out of me, and I don't want it any more." Never had I heard anything like this. I had heard people tell how good they were, but the candor of this man convinced me it was real. Then sister McAuley stood up and said she had been saved from a life of drunkenness and shame by the precious Savior fourteen years before, and had been kept sweetly ever since, and the great tears of love rolled down her cheeks. I said, "I wonder if I can't be saved?" and I was saved that night and have been kept saved ever since.

A large part of the article referred to undertakes to show that work for women should be done by women, and work for men by men. Now I contend that this distinction should not be brought forward in Christian work. God made us male and female, and the question of the sexes should not be brought up to be a hindrance to Christian work. If women alone ought to rescue their fallen sisters, why don't they do it? The author quotes Mrs. Booth as an authority that men should not engage in rescue work for women, and yet she has made advancement beyond any other living women in rescue work among the thieves, the drunkards, the murderers, and the deepest dyed criminals on earth. I have followed her in the prisons of this country from the Atlantic to the Pacific, and I can say without fear of contradiction that Maud B. Booth can under God awaken by her matchless eloquence, her tender, heartfelt pathos, and the Divine power of Jesus, who is in her soul, more determination to righteousness than any woman on this earth. Why is this? Because God has called her to it, and has made her love these unfortunate men whom so few love and care for. For ten years I worked beside one of the grandest women who ever was called to work among men, but she could not do anything among women. She would change instantly, and the tone of her voice would drive them away. Too often women do not believe in women as readily as men. I have heard the sad stories of thousands of women whom I have tried to rescue, and have yet to hear a word that my own dear wife could not have listened to. Men should make greater efforts to save women than women, for ninety-nine out of every one hundred fallen women fell through the love of some man.

In closing, I wish to speak of one whose love for lost and ruined girls is only limited by the confines of the globe. I refer to Mr. Charles N. Crittenton, the founder and president of the Florence Crittenton Missions—a man who had amassed a fortune in active business, and was at one time a fast, godless man. But God took his darling child, and in her memory he started the Florence Critten-

ton Mission, 21 Bleecker Street, April 19, 1883. From the very start the worst women on earth came in and were saved by Christ alone, and they have gone out all over the land to work for others. Over fifty branches of this blessed work have been opened since, and the fame of that blessed, loving, tender-hearted man of God has gone from one end of this land to the other, and in every haunt of sin it is known that if a girl wants to fly from destruction, if she can get word to Charles N. Crittenton she can find a friend.

Let us not raise so many useless questions of methods, but get to work in dead earnest. The Holy Ghost in the soul and a love for sinners fits a man, or woman either, for work in any field to which God calls them.

A COURSE PROPOSED FOR THE UNITED STUDY OF MISSIONS.

It is well known to most workers in Woman's Foreign Missionary Societies that at one of the women's meetings at the Ecumenical Conference, attention was called to a plan for the study of missions, modeled somewhat after the International Sunday-school Lessons, in which women's societies of all denominations could unite. At the close of the conference a committee of five, afterward increased to six, was appointed to consider the whole matter, and, if thought practicable, to prepare a course of lessons to present to the different societies for their acceptance. This committee was composed of representatives from the Baptist, Congregational, Episcopal, Methodist, and Presbyterian societies.

At the Interdenominational Conference of Woman's Foreign Missionary Societies, held in New York in January, 1901, the whole matter was fully discussed. Since then the following course of six lessons has been adopted by the committee:

AN INTRODUCTION TO THE STUDY OF MISSIONS.

1. Paul to Constantine.
   From the Apostolic Age to the Christianization of the Roman Empire. First to the fourth century.

2. Constantine to Charlemagne.
   From the Christianization of the Roman Empire to the establishment of the Christian Empire of the West. Fourth to the ninth century.

3. Charlemagne to Bernard of Clairvaux.
   From the establishment of the Christian Empire of the West to the Crusading Church. Ninth to the twelfth century.

4. Bernard of Clairvaux to Luther.
   From the Crusading Church to the Reformation. Twelfth to the thirteenth century.

5. Luther to the Halle Missionaries.
   From the Reformation to the Foundation of Early European Societies for the Propagation of the Gospel. Sixteenth to the eighteenth century.

6. The Halle Missionaries to Carey and Judson.
   From the Foundation of Early European Societies for the Propagation of the Gospel to the Beginning of Nineteenth Century Missions. Eighteenth to the nineteenth century.

To accompany this list, Miss Louise Manning Hodgkins, editor of the *Woman's Missionary Friend*, has prepared a text-book, at the request of the societies, which contains in compact form information needed for each of the six lessons, with suggestions for advanced study, and for papers and discussions. The book is one which has to do with the march of Christianity throughout the world in the first eighteen centuries of the Christian era, and can not fail to be of the greatest interest to every Christian woman. Miss Hodgkins has made the topics, condensed as they are, a most thrilling story.* The Committee say: "It is scarcely necessary to state that this course is by no means intended to exclude the consideration of present conditions, as it is expected that at every meeting current events and items of denominational interest will be a part of the program. The committee feel, however, that the introductory course is of the utmost importance, as an absolutely necessary foundation for future study. The committee look forward to the time when the regulation one-hour meeting will be all too short for the fascinating programs that will be arranged." They hope for a delightful union of societies of different denominations, as all study the same lessons.

The committee consists of Miss Abbie B. Child, chairman; Miss Clementina Butler, secretary; Mrs. J. T. Gracey, Miss Ellen C. Parsons, Mrs. A. T. Twing, Mrs. N. M. Waterbury.

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* The book is to be furnished at forty cents, cloth, and twenty-five cents, paper, cover. Macmillan Company are the publishers.

A CORNER IN DELENA VILLAGE, NEW GUINEA.

"TAMATE," THE HERO OF NEW GUINEA.*

BY REV. GEORGE ROBSON, D.D.

In geographical circles James Chalmers was known as the explorer who had penetrated farther into New Guinea than the costliest expedition had been able to reach. By colonial government officials he was held in honor for his services in the promotion of peace and order among the tribes. Vice-Admiral Bridge, formerly Commander-in-Chief of the Australian Station, says in a letter to the *Times* of May 8: "I can honestly say that I do not know how I should have got on without him. He had an equal power of winning the confidence of savages quite unused to strangers, and the respect, and even love, of white seamen. . . . It is difficult to do justice in writing to the character of this really great Englishman." Robert Louis Stevenson aptly styled him the "Greatheart of New Guinea," and desired to survive him, to have the opportunity of writing his biography.

Spiritually, James Chalmers was a son of the old United Presbyterian Church at Inveraray. He was born at Ardrishaig in 1841; but his parents shortly afterward removed up the loch-side to the county town, and there the boy grew up, inheriting the striking features and deep blue eyes of his Highland mother, thin and wiry in frame—with no promise of the stalwart figure that came with manhood—generous in soul, of irrepressible energy, and with a keen enjoyment of frolic, sports, and adventure. Twice he was carried home apparently drowned, and he is said to have four times rescued others from drowning. During his student days at Cheshunt and Highgate he is known on four occasions to have saved life in this way. He was still a boy of fifteen when the first seed of missionary impulse lodged in his heart. One Sabbath afternoon, in the Sabbath-school, Rev. Gilbert Meikle told the story of the triumph of the cross in Fiji, and added, "I wonder if there is any lad

* Condensed from the *Missionary Record of the United Free Church of Scotland.*

here who will yet become a missionary. Is there one who will go to the heathen and to savages, and tell them of God and His love?" James Chalmers went behind a stone wall on his way home, and, kneeling down, gave himself to God for this work. But as the lad grew up he showed a marked coolness toward religion. In 1859, however, a remarkable revival stirred the little town, and one night the news came to Mr. Meikle that James Chalmers was in the street, crying aloud for mercy. Through that crisis he was wisely guided by his minister; and then the lawyer's clerk, happy in the grace of salvation, began to devote his free hours to incessant evangelistic work in the town and neighborhood. James Chalmers later passed into the service of the Glasgow City Mission in connection with Greyfriars Church, then under the pastorate of Professor Calderwood. His work lay in one of the most degraded districts of Glasgow, and his straightforward, sympathetic dealing with the sunken and the suffering sharpened his insight into human nature, and made him an actor in many a tragic scene. At Greyfriars Church one day Dr. Turner, of Samoa, encountered the young missionary, and laid before him the claims of the foreign field. The memory of the early dedication behind the stone wall came back upon him, and offering himself to the London Missionary Society for service, he was accepted for training, first at Cheshunt College and afterward at Highgate.

In January, 1866, Chalmers at length sailed for the mission field. He was accompanied by his wife, a woman whose rare fortitude and calm discretion were veiled by the gentle meekness of her disposition. Their destination was Raratonga, in the Hervey group in the Pacific. But hardly could their way have been more full of peril and discouragement. The *John Williams*, in which they sailed, was nearly wrecked in a disastrous gale in the Channel, and had to put in to Weymouth for repairs; on entering Aneityum it struck the reef, and was with great difficulty saved from sinking, and taken back to Sydney for further repairs; on leaving Niué it was finally wrecked; and not till seventeen months after leaving London did the travelers land at Raratonga. Chalmers' courage was an inspiration in the moment of peril; he shared with the seamen their hardest toil. And he was always the missionary. Up in the cross-trees of the mainmast he found a favorite retreat for studying Raratongan, while among the roughest in the ship's company he sought and won souls for Christ.

Exactly ten years were spent in Raratonga. He landed on the island in the season of its direst distress. Two hurricanes in succession—an unprecedented circumstance—had devastated the island, and Chalmers was just the man to redeem the opportunity of such a situation. Vigilant and prompt, but patient and loving, he met the natives with a masterful, brotherly kindness, which compelled their obedience, while it drew to him their trust and their affection. He toiled incessantly, preaching the Gospel, dealing with individuals, training the students, superintending the several stations on the island, and visiting the other islands in the group, while at the same time he was bravely weaning the natives from old and bad customs, and educating them to industry and independence.

In 1871 the London Missionary Society advanced on New Guinea from the Loyalty Islands. The privations and perils of the enterprise were not ignored. The Papuans were reputed to be the most degraded and cruel savages in all that world of islands; but it is now recognized

that the high-handed proceedings of white traders, which were nothing less than commercial brigandage, had not a little to do with the deeds of blood which occasioned this evil repute. When Mr. Macfarlane, of Lifu, was appointed one of the pioneers of the new advance, every student in the Lifu Institution, and every native teacher in that island, volunteered his services. And it may here be added that, in the whole history of missions, there are no nobler illustrations of a true understanding of the missionary obligation, and no nobler instances of personal devotion, than are to be found among the natives of Polynesia who gave themselves for the work in New Guinea. To dissuade one of the first band from venturing to Murray Island, a native said, "There are alligators there, and snakes, and centipedes." "Hold," said Tepeso, "are there *men* there?" "Oh yes, of course; but they are such dreadful savages that it is no use your thinking of living among them." "That will do," said Tepeso; "wherever there are men, missionaries are bound to go." In the first twenty years of the mission a hundred and twenty Polynesian teachers died of fever, were poisoned, or were massacred; but for every vacancy scores of others immediately offered.

The part of that large island—three times the size of Britain—which was selected for the enterprise was the southern coast of the eastern section, from the Fly River eastward. Various points were selected, at which the Polynesian teachers were located. Three years later the Rev. W. G. Lawes arrived at Port Moresby, the first European missionary to settle in that section of the island; and after another three years James Chalmers arrived.

The story of the New Guinea Mission teems with heroisms, shadowed by tragedies and illumined with the triumphs of Gospel love. Chalmers said of this mission: "I know of no mission that can compare with it in results;" and were the story of it worthily written, it would be the greatest missionary epic of modern times. The transformation already effected where the Gospel has gained a footing, and the development of native evangelistic forces, are a splendid demonstration of the power of the name of Christ in one of the darkest places of the earth. A single incident illustrates the process of transformation. One evening Chalmers arrives at a large village, where his coming had been heralded, and is warmly welcomed by the chief. Their temples, where the slain were presented to the idols, are the finest he has seen; the carvings such that Chalmers distinguishes the natives as "cannibal semi-civilized savages." To a crowd of them gathered in the largest temple, lit only by flickering firelights, with skulls in abundance all around, the two teachers begin to preach Christ; and at last Chalmers goes out to sleep on the platform outside. When he awakes, after sunrise, and goes into the temple, he finds one of the teachers still at it, and hoarse with talking; they would not let him sleep, they had always more to ask. Once more he tells them the story of Christ; and when he has finished, there is but one response from all their lips: "No more fighting, Tamaté—no more man-eating; we have heard good news, and we shall strive for peace."

It would require a volume to describe the part which Chalmers took in planting the Gospel in Guinea. The main fact is that he was himself a living epistle of it. His very aspect, at once commanding and winning, gave him favor with the natives. Alert, resourceful, and muscular, he had the knack, in every critical moment, of doing exactly the right thing to avert peril or to evoke friendship. To win the trust of the natives, he

knew that he must trust them; and tho his life was almost in constant peril, he carried no weapon, except a simple walking-stick. The love he had for the people gave him a vision of their better qualities, and made him yearn the more for their redemption; and so they came to cherish toward him a boundless confidence and affection, and his name "Tamaté"—the native pronunciation of Chalmers, and for that very reason fondly used by himself in familiar letters home—was spoken with wonder among tribes that had never seen him as that of the "white man who brings peace and friendship." Along the extending line of stations he seemed to be ubiquitous, promptly appearing wherever occasion required, and always "saving the situation." He was the servant of all; and at his own station he would give himself to the teaching of the alphabet to a class of little children with as whole-hearted earnestness as if he were quelling a fight or addressing a multitude. And while thus absorbed in immediate duties, he was always considering and planning with statesmanlike foresight the future development of the work to the regions beyond.

There were few breaks in those arduous labors. The first came only two years after his arrival. His wife's health broke down, and she went to recruit with friends at Sydney, but slowly sank. Chalmers was sent for, but on the way learned from a newspaper of her death a month before he reached Sydney. In 1887 he came home on furlough. His graphic narrative and manly eloquence thrilled the large audiences which crowded to hear him. When he returned to his work he took with him his second wife (Sarah Helen Harrison), a true and worthy helpmeet, who nobly shared his toils until her death, just six months before his own. When Chalmers again visited Scotland, in 1895, he was received with still greater enthusiasm. By his side on that occasion stood the guide of his youth and lifelong friend and correspondent, Mr. Meikle, who survives to mourn his loss. Many a minister in an obscure and struggling charge little knows how great may be the after-fruit of his faithful toil!

Almost from the first the Fly River, the highway into the unknown and perilous interior, had been the object of Chalmers' endeavor. But the deadly swamps about its numerous outlets proved too fatal for the Polynesian teachers, and operations in that direction were suspended till Papuan evangelists, trained in the institute at Port Moresby, were ready for the task. Chalmers' first settlement was on a little island near the South Cape, at the eastern end of the island. After his wife's death his headquarters where removed to Port Moresby, where in 1881 the first church was opened and the first three converts baptized. So he advanced westward, until at last he established himself at Saguane, on a large sandy island dividing the main outlet of the river. Driven from it by the encroachments of the sea, he moved last year to Daru, an island forty miles to the south, and the seat of the western magistracy. From there, one day in mid-April, he sailed on the *Niué*, a "beautiful little lugger" of fifteen tons, gifted to the mission ten years ago by the church in the island of that name (Savage Island). He was accompanied by his recently appointed colleague, the Rev. Oliver Tomkins and twelve students. Their destination was the Aird River, to the northeast of Fly River, one of many streams which flow into the northwest corner of the Gulf of Papua, the one blank spot in the knowledge possessed of the southern coast of New Guinea. Chalmers had visited that quarter once or twice,

but had had very little communication with the people. They had attracted him as a fine, warlike race, who would furnish splendid Christians. It is said that there was tribal war, and Chalmers hoped to make peace. At Aird River the whole party put off from the *Niué* in a small boat; and as they were about to land, a fleet of canoes filled with armed cannibals swept round them, and they were seen no more. An expedition sent by the Queensland government to ascertain their fate found only some indistinguishable remains. So died Tamate, the Greatheart of New Guinea.

Not vengeance is asked for, or, rather, only the revenge of Christian love, such as burned in Tamate's heart. When the first Gordon was murdered in Erromanga, the second Gordon went to preach the Gospel of love over his brother's grave. When he too was killed, young Robertson and his brave wife saw in the crime a call to choose that island as their sphere of work. Now it is a Christian island. So may the death of Tamate call the messengers of the cross to carry the Gospel to those savage tribes, for love to whom he counted not his life dear unto him.

THE STORY OF THE NEW GUINEA TRAGEDY.*

BY REV. A. E. HUNT, PORT MORESBY, NEW GUINEA.

The report of the massacre of James Chalmers and Mr. Tomkins was first brought to us at Port Moresby on Saturday, April 27th. Fortunately his excellency the lieutenant-governor was in port with the *Merrie England*, and on hearing the news he at once decided to go and investigate. During an interview with his excellency I expressed what I felt was the opinion of the directors, and what I am sure Tamate himself would have wished, deprecating anything in the way of revenge or reprisals. His excellency replied that while he would do his utmost to respect our wishes, he was bound to do what he thought necessary in the interests of peace and justice.

The *Merrie England* anchored off Goaribari Island about 2 P.M. on May 2d. The whole expedition, consisting of about twenty Europeans and forty natives, was divided into six parties, and made for the island in six boats, towed by a steam-launch. As we rounded Risk Point we saw numerous natives attempting to cross the channel in catamarans, but at sight of the launch they turned back and fled into the swamps At 4.30 P.M. the first village was reached (Dopima), and here two boat. were left to search, while the rest proceeded to the second village, Turotere. The steam-launch and boats went ashore, but as they neared the beach about a hundred armed natives rushed out of the swamp and fired their arrows at them. His excellency then gave the signal, and several volleys were fired. The party then landed, and rushed after the fugitives. Leaving two more boats at the second village, his excellency went in with the steam-launch and two remaining boats round the point to look for other villages. At Aidia he was attacked, and fired upon the natives, who ran into the bush. Desultory firing continued in the three villages, and a loud explosion at the second village announced that a large war canoe had been blown up by dynamite.

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* Condensed from the *London Missionary Chronicle.*

The next morning his excellency came off, and reported that he had abundant evidence of the truth of the murder. A captured prisoner had given them the whole story, which was as follows: The *Niué* anchored at Risk Point on April 7th, and a crowd of natives came off. As it was near sunset Tamate gave them some presents, and made signs that they were to go away and the next day he would visit them ashore. At daylight the next morning a great crowd of natives came off and crowded the vessel in every part. They refused to leave, and in order to induce them to do so Tamaté gave Bob, the captain, orders to give them presents. Still they refused to move, and then Tamate said he would go ashore with them, and he told Tomkins to remain on board. The latter declined and went ashore with Tamaté, followed by a large number of canoes. When they got ashore the whole party were massacred and their heads cut off. The boat was smashed up, and the clothing, etc., distributed. All the bodies were distributed and eaten, Tomkins being eaten in the village of Dopima (where they were all killed), the body of Tamaté being taken to Turotere. His excellency informs me that the fighting-chief of Turotere was the man who killed Tamaté. No remains of the bodies could be found, tho we diligently searched for them; but we found Tamaté's hat and pieces of the smashed boat. Altho no natives were fired upon unless they first attacked, some twenty-four were killed and many more wounded. His excellency gave orders for all the fighting-men's houses and war canoes to be destroyed, but no dwelling-houses. This was done in all the surrounding villages (nine). We found the houses and dubus filled with skulls. In one dubu alone seven hundred skulls were found, and in another four hundred. Every village had been thoroughly searched for remains, but with no result.

Tamaté has died the death, I believe, he himself would have wished to die. He has died in New Guinea for New Guinea. He has finished his course; he has won the crown. Tomkins had already won the love and esteem of all who knew him. Both were men we could ill spare. Thank God for both men and the work they *did* accomplish! It remains for the churches at home to see that their places are well filled. May God give us grace to imitate them in their love and zeal in the Master's service, that we, too, may hear with them the Master's voice: "Well done, good and faithful servant. . . . Enter thou into the joy of the Lord."

NOTE.—In one of the last letters written by Chalmers he said: "Time shortens and I have much to do. How grand it would be to sit down in the midst of work and just hear the Master say, 'Your part is finished; come!'" His desire was granted in the sudden summons, tho not in the exact way he had in mind. He no doubt rejoiced to give his life for the Master and for the people he loved. Who will take up the work which he laid down? The London Missionary Society is endeavoring to raise a "Chalmers Memorial Fund" of at least £2,500, to establish a mission near the scene of martyrdom. There could be no more fitting monument.

SOUTH AMERICA: ITS POLITICS, MORALS, AND RELIGION.*

BY MR. A. R. STARK, PERU, SOUTH AMERICA.

Missionary of the "Regions Beyond Missionary Union."

One of the great events of modern history was the discovery of America. The honor of this discovery falls to the lot of Spain, then in the plentitude of her power. The discovery of America by Spanish explorers was followed by the conquest of Mexico and Peru by Spanish adventurers. With the conquerors came the Spanish priests, the prime object of the conquest being the extension of the Spanish empire and the conversion of the heathen.

Spanish America is divided into three distinct regions—viz., Mexico, Central and South America. South America is 4,500 miles in length and over 3,000 miles wide, enclosing 7,000,000 square miles of the land-surface of the globe. Its great rivers (the Orinoco, the Amazon, and the Plata), its beautiful forests, plains, and pampas; its wonderful mountain ranges, stretching from Panama to Punta Arenas; its almost inexhaustible agricultural and its fabled mineral wealth present a magnificent field of enterprise for the energetic European. For in the heart of South America there is more undiscovered territory than in any other continent in the world, Africa included.

The continent is divided into ten republics and three small European colonies—viz., British, Dutch, and French Guianas, Brazil, Uruguay, Paraguay, Argentina, Chili, Bolivia, Peru, Ecuador, Colombia, and Venezuela. At a rough estimate it has thirty-eight million inhabitants. Spanish is the official language of all South America, except Brazil, where Portuguese is spoken. The inhabitants of the interior are of many aboriginal types, scattered over wide areas of territory, and speaking a great variety of dialects. Chief among them are the civilized Quichua and Aymara races, inhabiting the great table-lands of Peru, Ecuador, and Bolivia. The Chibcha Indian lives in Colombia. In the great impenetrable Brazilian and Orinoco forests there are hundreds of savage tribes, among which are the Guaranis, Tupi, Caribs, Orejones, Chunchos, Piros, Napos. The Patagonians, Fuégians, and Aruacanians, who are disappearing before the march of civilization, live in Chili and Argentina. The combined aboriginal population is calculated at six millions.

In 1531, when Pizarro sailed down the Pacific coast from Panama to conquer the land of the Incas, he landed at Tumbez, on the north coast of Peru. This bold adventurer then marched on Cajamarca, in the Andes, one of the three capitals of the empire of the Incas. Here the Spaniard found a new kind of civilization. The Incas, or "Children of the Sun," were ruling a vast empire. They believed in one supreme, invisible Creator; the sun was the supreme object of worship. Pachacamac (the creator of the world) was worshiped on the coast; Huiracocha (the beginning of all good) was adored in the sierra. To these deities magnificent temples were erected on the coast and in the sierra. The ruins of Pachacamac, one of the largest, may be seen to-day near Lima. There was a numerous priesthood in connection with their religious ceremonials. At the time of their discovery the nation had emerged from the patriarchal stage of social development to that of the consoli-

* Condensed from *The Illustrated Missionary News.*

dated condition of military allegiance. They had attained to a high degree of civilization. Astronomical science was known; the true length of the year had been established. They had domesticated the animals of their country. Potatoes, maize, and manioc were cultivated with wonderful success. The coca plant, from whose leaves we have the valuable extract of cocaine, now so widely used by medical men, was cultivated by the Quichua race. Peruvian bark, or quinine, which has been such a blessing to humanity, comes from the same region. Metal, textile, and pottery industries were in progress. Military roads were built through the great Andean ranges 1,500 miles in length, connecting the distant outposts of their empire with Cuzco, the capital, and bringing their civilizing influences to bear on the savage tribes. Temples and monuments were erected, and their ruined aqueducts for irrigating the barren coast stretch for leagues down the western slopes of the Andes. The conquest of this wonderful people was carried out with remorseless cruelty and wanton extermination. Pizarro slew their Inca Atahualpa, sacked their temples, stole their gold, devastated their country, threw their complex governmental system out of gear, and carried on a war of extermination among the subjects of the Inca.

It is estimated that the population of the empire of the Incas—Peru, Bolivia, and Ecuador—exceeded *ten millions* at the time of their subjugation, where to-day, after four centuries of Spanish and Romish rule, there are not three millions. It was a magnificent empire, inhabited by a civilized, intelligent, and progressive people. Behold the contrast of the high civilization of Inca and Aymara races before they were conquered by Pizarro, and their moral and social degradation under the influence of Romanism in this twentieth century of progress and social development.

DEPLORABLE CONDITIONS.

These civilized, pure-blooded Quichua and Aymara descendants of the Andean races are in a deplorable condition to-day. The corrupt form of Romanism, mingled with aboriginal paganism and vice, is their religion. Christ is only a helpless infant in the arms of the Virgin Mary, and His priceless death and atonement are a meaningless tragedy. Education, for the Indian at least, does not exist. They are ignorant, superstitious, and dirty. They are poor, and in many instances little better than slaves to the priests and prefects. After centuries of oppression, they have deteriorated in character, and are sullen and suspicious. Drink (the native chicha, made from maize) is a terrible curse among them. The great festal days are simply days of moral and social degradation. The priests are blind leaders of the blind, "holding the truth of God in unrighteousness." But the son of the bleak sierra is imbued with a deeply religious nature, as witness his practise as he journeys on these great table-lands. When he passes a cairn on the highway he frequently stops, casts his quid of coca-leaf as offering on it, and in his Indian language says, "I worship here."

The Romanism which has cast this moral and social blight on this once industrious, progressive, and happy people is the Romanism of the countries of South America. The religion of South America is popery in its grossest form. The whole continent is priest-ridden, bruised, and bleeding. The confessional-box and enforced celibacy are awful abominations. Churches for masses and image-worship, monasteries for monks,

and convents for nuns have multiplied. Fathers of the Sacred Heart, Jesuits in black, white-frocked Dominicans and Augustinians, Redemptionists, Capuchins, and Recoletas walk the streets of the cities. When Peru became a republic the Inquisition was abolished, but the spirit of the Inquisition still burns in the bosom of the Church. In no part of the world, during the last four centuries, has Romanism been more supreme than in the historic land of the Incas. It is charged against the Church of Rome that she has amassed wealth and property at the expense of the community. Many of her clergy live notoriously immoral lives, and the great Andean range rings with their misdeeds. The Protestant Bible is declared to be a "prohibited and immoral book," and very few know much about it. The ignorant and the weak are slaves to this tyrannical system; for centuries the inhabitants of South America have been groaning and bleeding under its galling yoke. The Gospel of Jesus is the only power that can quicken, regenerate, and redeem this continent from its hopeless and backward condition.

This has been called the "Neglected Continent," because British missionary organizations have forgotten it, and turned their attention and energy to Africa, India, and the East. But missionary enterprise has been carried forward by the great Boards of America. For years the noble Bible societies have been circulating Spanish and Portuguese Scriptures. This pioneering is preparing the way for a more permanent form of work. Missionary societies are occupying the strategic points. The coast has been circumnavigated. From Panama to Punta Arenas, from Punta Arenas to Para, there is a chain of missionary stations. Pioneers are entering the interior of the continent too. Cuzco, the heart of the Inca empire, has become a center for Gospel operations. La Paz, the capital of Bolivia, has been sealed by a missionary grave. Bogota, in the interior of Colombia, is held. Quito, the capital of Ecuador, is occupied. Missionaries are advancing among the savages of Paraguay; others are penetrating the great Brazilian forests as messengers of the Gospel of Peace.

Brazil, with a territory as large as the United States and eighteen million inhabitants, has eighty-three missionaries and fifty native preachers. Argentina and Uruguay, with their increasing populations, have received a good deal of attention. Chili is the most aggressive republic. The strength of its missionary staff is about sixty. Venezuela, with two million five hundred thousand inhabitants, is reported to have sixteen missionaries. Colombia, with a population of four million, has three mission stations. The land of the Incas—Peru, Bolivia, and Ecuador—is the darkest and most neglected part of South America. As late as 1888 there was not a single resident missionary in all this territory. The American Bible Society, the Methodist Board, and the Gospel Union first began work, and the independent missionaries now under the Regions Beyond Missionary Union soon followed. Several strategic points are now occupied. The constitution of Peru declares that the state professes and protects Roman Catholicism, and *prohibits the public exercise* of any other religion; and Bolivia is practically in the same position.

EDITORIALS.

A World-Wide Prayer Cycle.

A new spirit of prayer is manifestly awakening disciples in various parts of the world. Among other signs of this is "The World-Wide Circle of Prayer." The first day of this year was observed as a time of united supplication for a great revival of religion and the hastening of the Kingdom of God. The basis of this world-wide circle is "all one in Christ Jesus;" its object, continuous prayer, with special emphasis on the first day of each month, for "the increased manifestation of the Holy Spirit's presence in all Christians, and fuller blessing upon all Christian work in all lands."

Such men as the late Bishop of Durham, and the new bishop-elect, Dr. Moule; Rev. Hugh Price Hughes, Dr. Alex. McLaren, John McNeil, Dr. G. S. Barrett, Francis E. Clark, D.D., L. B. Meyer, the Editor of this REVIEW, and perhaps a thousand ministers of the Gospel, at home and abroad, are already embraced in this circle. Any whose hearts incline them to join this movement, which has no pecuniary conditions or other bonds of obligation, may report to this REVIEW, or directly to Rev. T. E. Titmuss, of Birmingham. The membership cards cost one penny each (two cents), which is all the expense—a mere token of this fellowship in prayer. Let the membership go up into the thousands and millions.

The believer ought to need no motive to pray beyond his own need and the universal need about him; nor any incentive to pray beyond the promises of God. From beginning to end the Word of God is full of two classes of most unequivocal promises: first, of salvation to him who believes, and, second, of succor to him who prays. These promises may be counted by hundreds and even by thousands. All the most conspicuous saints of Bible history, from Abel to Paul, have been men of prayer. All the greatest results of history have been wrought in answer to prayer, and the decay of the praying spirit means general decline and disaster. *Let us therefore pray.*

The Revival in Japan.

The revival in Japan is one of the most notable ever known in the history of Christian missions. In this land where, thirty years ago, the Gospel had apparently taken root so firmly, and was spreading so rapidly that Japan promised to be a new power for the world's evangelization, there came, twenty years later, a movement so decidedly retrograde that "Backslidden Japan" came to be a proverbial phrase, and even Neesima's *Doshisha* seemed destined to be a school of Unitarianism and skepticism.

There has been of late much special prayer for a new quickening in the native Church. Particularly there has been a special united movement—the *Taikyo Dendo*—to give the Gospel to the whole island empire, if possible, before the first year of the new century is passed. This was decided by the Japanese Evangelical Alliance last year, and submitted to the Foreign Missionary Conference in Tokyo in October, and by them warmly approved. The central committee was located at Tokyo, with ramifications in all the districts outside.

It was easier to work the district scheme than the Tokyo field, with its wilderness of little houses. After much prayer, the Kyobashi district

of the city was chosen as a starting-point. There was singular humility and sense of weakness in coping with such a vast field, and daily prayer was an important feature of the effort. Street-preaching and distribution of notices and tracts, with a concentration of all the workers at night upon the six meeting-places, were the main features of the work. On the *first night* inquirers were numbered by tens, and the hopes of the workers were thus far exceeded. This, announced at the union prayer-meeting next day, gave new courage and zeal to all engaged; and for the whole two weeks of the meetings the tide of blessing rose higher and higher. Backsliders confessed and sought restoration. Debts were paid, quarrels made up, Sabbath-keeping revived, and even children began to beg others to pray for them, or, themselves finding Christ, begged their parents to accept Him. Ladies of high rank and members of parliament were walking the streets, giving out invitations to the services. Crowds packed the churches, and overflow meetings had to be held outside. At the end of a fortnight, over 700 souls had been saved, and the work had only begun, and two weeks more were added with like fruits. Yokohama, Nagasaki, Saga, Osaka, and other places have shared in the campaign, and Dr. Greene, of Tokyo, wrote that up to the middle of June 4,000 persons had there expressed a wish to be Christians. Similar reports come from Sendai and Matsuyama. The evangelistic movement continued through the summer, and in the autumn a further advance was planned.

Meanwhile, July 14th, 48 years after Commodore Perry first landed in Japan and presented President Fillmore's letter, the anniversary was kept by the Japanese with great eclat, and they planned to mark the place of his landing by a monument to the commodore, 33 feet in height, and consisting of a huge slab on a base of granite. It was a gala day—that 14th of July—and the Japanese and American navies were represented, with 5,000 Japanese troops. The premier and many high officials were also there to express gratitude for what intercourse with the United States has done for the Sunrise Kingdom. What a happy contrast to the conditions in China! And what a new incentive to prevailing prayer and consentaneous evangelistic effort. The motto of the Student Volunteers, "The World for Christ in this Generation," has proved in Japan a mighty trumpet-peal and signal for revival.

Rescue Mission Work.

An article by Rev. S. H. Hadley, of the Water Street Mission, New York, appears in this issue of the REVIEW, in reply to one by M. B. Robinson in our August number. We think that the two positions merely show the two sides of the questions discussed.

It is the testimony of many rescue mission workers that, as a rule, the best results are obtained and the least risk run when workers devote their attention to members of their own sex. There is so much evil in the human heart and so many hypocrites in the world that every precaution should be taken to guard against putting temptation in the way of those who have already fallen. Sentiment is closely akin to religion, and very often, unfortunately, is mistaken for it. There is no doubt that sentiment may at times be used as a handmaid to religion, but there is always a danger lest it be given too much freedom. On the other hand no one would be so foolish as to deny that some of the most success-

ful work is done for women by men and for men by women—*e.g.*, by Charles N. Crittendon, Mrs. Ballington Booth, and others. God chooses His workers and fits them for the sphere in which He would have them labor, and it only remains for them to follow His guidance and consecrate every power to His service.

The other question, of the benefit of public testimony, also has two sides. Christ told some of those whom He healed to tell of what had been done and enjoined silence upon others. The Gospel is to be spread by witness-bearing, and the story of conversions have been the means of leading countless multitudes into the light. But there is a difference in testimonies and in times and seasons. Emphasis should always be placed on the power and goodness of God rather than on the wickedness and weakness of men and women. Public *confessions* are in general unwholesome, especially in promiscuous audiences. There are doubtless testimonies which help to retard growth if they do not degrade the speaker and prove unwholesome to the hearers. There should be fresh experiences to testify to daily, so that the same story need not be repeated unaltered for forty years. But testimonies to the grace of God have been used and are being used daily and hourly to the salvation of souls, and we heartily believe that more, not less, are needed in our churches, as well as in our missions—not testimonies which fix the attention of the hearer on the speaker or on the sin, but which point to the all-sufficient Savior, who can save even unto the uttermost. We need more testimonies of the John the Baptist type: "I am not He. . . . I am a voice. . . . I am unworthy. . . . This is He. . . . He must increase, but I must decrease." *

Joseph Cook on Mormonism.

The late Joseph Cook, of Boston, was in many respects a remarkable man, and seems to have been raised up especially to combat the skepticism of the last thirty years. His so-called "preludes" to his Monday lectures, brief as they were, often proved like thunder-peals in behalf of the right in matters of State and Church, the family and nation.

A correspondent in the *Western Christian Advocate* describes a scene that he witnessed, which he regards as Joseph Cook's greatest effort. It was in the United States Court-house in Salt Lake City, the United States marshal with armed deputies being present, and the audience being mainly Mormons, some of them well known as violators of national laws.

"As Mr. Cook went on with rising excitement, pouring forth satire, invective, argument, giving accounts of Mormon crimes with names of their perpetrators, there were muttered oaths and contradictions, which were repressed by the marshal. At last Mr. Cook came to the climax, introducing the well-known carving over Brigham Young's Beehive house, and these were his final words, which fell on the ears of men whose faces were ghastly and livid:

"'I have long been seeking some emblem into which, for the sake of clear understanding and easy recollection, I might crystalize my conviction in regard to the central principle of this Mormon blasphemy. I had to come right here among you to find such a speaking symbol. And in the carving over the gate which leads to one of your prominent official houses I find that *your own prophets and leaders have unwittingly proclaimed their central principles. It is the figure of an eagle pressing his talons into a beehive; rapacity preying on industry!* That is Mormonism! If only the eagle were a vulture the emblem would be without a flaw! A more industrious and patiently plodding people can not be found on the globe. Their toil has made deserts green with meadows, golden with harvests, and bright with

flowers. Yet a more greedy horde of cormorants calling themselves bishops, elders and priests the world does not contain.'"

Work Among Students.

Dr. and Mrs. Howard Taylor, of the C. I. M., who were engaged in a notable campaign among North American educational institutions during the winter and spring of 1900, have decided to continue the work through the present academic year. They seek especially to present to college and medical students the opportunity for service on the foreign field. Incidentally they are disseminating much intelligence about missions, and creating or nourishing a permanent enthusiasm founded upon a true self-dedication. In 4 months last year 77 institutions of learning were visited, including 40 medical schools, 21 colleges and universities, 10 theological seminaries, and 6 dental, technical, and kindred schools. This necessitated about 4,000 miles' travel, from Montreal and Minneapolis to Baltimore and Nashville. Two months were given to women's colleges, Mrs. Taylor's visitations being nearly as extensive as her husband's. The Student Volunteer secretaries made all local arrangements. To all who heard them these appeals bore the seal of prayer and spiritual power.

The Life of George Müller.

Those who have by prayer helped on the project of the author of the authorized Life of George Müller, of Bristol, and his beloved colaborers, Mr. James Wright and Mr. G. Fred. Bergen, of Bristol, will be glad to know that thus far in answer to prayer about 8,000 copies have been gratuitously distributed among missionaries, and the work is still going on. Pastor Lortzsch, of France, has translated this Life into the tongue of that country, and this enables us to distribute it also among French missionaries and workers. Translations are in progress also into Danish, Swedish, and German, and, we believe, Dutch also. We ask further prayers. Those who have read this Life will on page 358 find a foot-note explaining the desire of the writer and of his brethren who have succeeded to Mr. Müller's work to put a copy into the hands of every missionary family abroad and every single missionary worker. When this is done we hope to extend this distribution to the missionaries at *home* also. We have already been enabled to donate 500 copies to city missionaries in London. Those who feel moved to aid in this distribution may communicate with the editor-in-chief.

The late Dr. E. B. Underhill, Hon. Secretary of the Baptist Missionary Society (London), has had official connection with that society since 1849. For 27 years he held the secretaryship, and on retiring accepted the honorary secretaryship. In 1854 he went to India, and spent two and a half years in inspection of the work. He also paid a visit to the West Indies, and published an "Exposition of Abuses in Jamaica." He also went as a deputation to the Cameroons in West Africa. His opinions were valued even in governmental circles.

A Correction.

In the article on Jewish missions in our August number the name of Rev. A. Ben Oliel, of Jerusalem, was accidentally used in place of that of his brother, Maxwell M. Ben Oliel, a clergyman of the Church of England, who conducts the Kilburn Mission to the Jews in London.

RECENT BOOKS ON MISSIONS AND MISSION LANDS.

MISSIONARY ISSUES OF THE TWENTIETH CENTURY. 8vo, 598 pp. $1.00. Executive Committee of the Methodist Episcopal Church (South), Nashville, Tenn.

This volume contains papers and addresses of the General Missionary Conference of that Church, as held in New Orleans in April last, with charts, maps, and statistical tables. We have been unable as yet thoroughly to examine it, but if we may judge by the paper of O. E. Brown on the "Aim and Scope of Foreign Missions," Bishop Hendrix on "The Missionary Idea," Dr. Sutherland on "Oneness in Christ," and the like, it is a volume of rare worth. Every address we have so far read has the true ring. In literary excellence it has a high grade, and already we have seen many sentences in it that are worthy to be sounded as clarion-peals to the whole Church. There is much that is informing, for some half or two-thirds of the book contains reviews of the missionary work in China, Mexico and Cuba, Brazil, Japan and Korea, and in the United States. Mrs. Howard Taylor's closing address on self-sacrifice strikes a high-water mark, as may be supposed. We advise all our readers to get this book, if only for a perusal.

LATIN AMERICA. By Herbert W. Brown. Illustrated. 8vo, 308 pp. $1.20. Fleming H. Revell Co., New York and Chicago. 1901.

We rejoice that South America is not as "neglected" as formerly in the literature of missions. Mr. Brown has been for many years a resident of Mexico, and has made a thorough study especially of the religious history of Central and South America. He gives the results of his study and observation in this volume, which contains the lectures recently delivered to the students of Princeton Theological Seminary.

It is evident even to a superficial reader that the author knows whereof he speaks. Under the alliterative titles, "The Pagans," "Papists," "Patriots," "Protestants," and "Present Problem," he sets forth the condition, customs, and beliefs of the various classes of Spanish America, religiously considered. Few realize the vast regions still unexplored and unevangelized in South America, or the real intellectual, moral, and religious condition of the people even in the more civilized portions of the continent.

Protestant missionaries are not sent to South America because the people are Roman Catholics, but because they are *not Christian* and have no true idea of Christianity. They are practically idolaters or atheists, and the priests for the most part spend more energy in opposing Protestant missionaries and the circulation of the Bible than in preaching the Gospel and training converts in Christian character and conduct. Mr. Brown quotes from Roman Catholics themselves to show their beliefs and practises; eye-witnesses tell of degradation and ignorance, and Christian logic draws the only possible consistent conclusion that there is a tremendous and pressing need for a more faithful and widespread preaching of the pure Gospel of salvation through Christ to the fifty million people of Spanish America. *

AS THE CHINESE SEE US. By Thomas G. Selby. 8vo, 253 pp. T. Fisher Unwin, London. 1901.

This is an irenicon. It is not easy for peoples of different nationalities to understand each other, specially when their civilizations are at the extreme of divergence from each other. The author gives

statements and arguments in the form of a series of imaginary dialogues, in which he seeks to set forth the criticisms of the West on the laws, manners, and customs of the East, and *vice versa*, with the explanations and answers of each. The subjects treated are many, but they are grouped in ten chapters, treating of international prejudice, much of which is founded on mere ill-acquaintance with the facts, the history, and the philosophy of laws, manners, and customs. Till they are better acquainted with each, this mutual ignorance will result in separation and dislike beyond what is reasonable. The rival systems of education, the Western and Chinese systems of Democracy, the ethics of the East and of the West, the comity of nations as disregarded in the matter of forcing opium on China, the relative points of merit and demerit of the competing religious systems, Christianity and Confucianism, are touched upon. The Chinese ideas about the new imperialism of the West admit of some very satirical setting, and the compliments are even. If the West laughs at the inefficiency of the Chinese navy, China does not find the efficiency of the field army of the British in Boerland a whit better. The China reform movement was claimed as of Western inspiration, but the writer has found room for some stinging sarcasm at the way the foreigners failed to support them when they undertook the work. The last two chapters are on "Boxers, Cossacks, and Others," and "The Diplomatist's Balance-sheet." The offset of the barbarity of soldiers in the late "international incident" against those of the Boxers is little to the advantage of the first-named. The missionary question comes in for a share of consideration in the diplomacy of the allies in Peking.

Of course the treatment of so wide a range of topics is necessarily superficial, but the book is hintful and helpful. **

THE MORMON MONSTER. By Edgar E. Folk, D.D. Illustrated. 8vo, 372 pp. $2.00. Fleming H. Revell Co., New York and Chicago. 1901.

This description of Mormonism is almost too plain spoken for publication. If it were less important it would be inexcusable. But unfortunately it is not untrue; the picture presented is too well authenticated to be discredited, and stands as an unanswerable refutation of the claims that Mormonism is only political, that it is a form of Christianity, that it is harmless, and that the belief in and practise of polygamy have been given up.

The author first gives a history of Mormonism, and shows conclusively how it was born in fraud and ignorance, and nurtured in vice and superstition. He then considers it as a religious, a social, and a political system, and shows it to be a menace and a curse to the individual, the home, and the nation. That it is in many respects a powerful institution none will deny, and therein lies much of the danger from it. The perfection of its political organization surpasses that of Roman Catholicism, and the appeals to the lusts of the flesh surpass even those of Islam. These two elements constitute its strength and its weakness; they give the secret of its attractiveness to the natural man and foretell the certainty of its overthrow. Let not American Christians slumber while this life-destroying octopus is in our midst. *

THE CHILD OF THE GANGES: A TALE OF THE JUDSON MISSION. By Rev. Robert N. Barrett. 12mo, 355 pp. $1.00. Fleming H. Revell Co., New York. New Edition, 1901.

Under the guise of fiction the fascinating story is well told of the beginning of missions in Burma, together with a narrative of some of the events connected with the Indian mutiny of 1857. Originally written twelve years since, and when the author was but twenty-one years of age, it is now reprinted in part because, as the Preface suggests: "A number of young people already have gone to the foreign field, testifying that they received their first impressions from the reading of this book, while thousands in the home land have been inspired with greater zeal in the cause of missions." The reader can never forget the unsurpassed heroism of Adoniram Judson and Ann Hasseltine. ***

GENERAL MISSIONARY INTELLIGENCE.

AMERICA.

The Y. M. C. A. in North America. "The Jubilee Year-Book of the Young Men's Christian Associations of North America," just issued, is a volume of more than 250 pages, containing elaborate particulars of the remarkable progress of Y. M. C. A. work throughout the United States. There are now 1,476 American associations, with a membership of 268,477, an increase of over 13,000 on the figures of last year, while the gross value of property in buildings, real estate, etc., is returned at £4,343,220; 161 railway branches are in operation, largely supported financially by various railway corporations; army work has been carried on at 321 points, and 89 rooms or buildings are used for the work by permission of the authorities; the naval institute at Brooklyn has been visited during the year by 38,973 sailors and marines; 577 student associations have done excellent work in colleges and preparatory schools; and special departments have been successfully carried on at numerous centers for boys and for colored men.

A Model Y. M. C. A. Building. The design for one of the most extensive plants yet established for a Young Men's Christian Association—that at Dayton, Ohio—has been accepted. It represents the study of 25 years, and will be the fourth building erected for that association. The estimated cost, including furnishing, is $350,000. It will contain an auditorium seating 2,000 persons and 300 on the stage; the assembly-hall and parlors will seat 300 at tables; 5 business-rooms for rental are provided, and 164 sleeping-rooms for young men. The educational equipment will provide for 1,000 students and will include 18 classrooms, 8 shops and laboratories. The gymnasium and bath facilities will accommodate 2,000. The building provides for a membership of 4,000 men and 600 boys.

Are We to be Buddhized? As a result of the Japanese Buddhist mission to this country, instituted a year or so ago, a church called the "Dharma-Sangha of Buddha" has been established in San Francisco, with 3 branches in other Californian towns. In the San Francisco temple there is a membership of 300 in the Young Men's Buddhist Association, mostly of Japanese. At an English service on Sundays, 20 or more Americans are present, of whom 11 have already been converted to Buddhism, and have openly professed that they "take their refuge in Buddha, in his gospel and in his order."

Problem of the Foreign-born. Some idea of the foreign population of the United States may be gathered from the following figures: For the year ending with June 30, 1900, the total foreign immigration was 448,572. Of the whole number of arrivals representing 41 nationalities, 9 races contributed 85 per cent.—viz.: Croatian and Slavonian, 17,184; Hebrew, 60,764; Italian (southern), 84,346; Japanese, 12,628; Finnish, 12,612; Magyar, 13,777; Polish, 46,938; Scandinavians, 32,952; Slovak, 29,243. The destination of the greater part of this immigration is registered as follows: To New York, 155,267; to Pennsylva-

nia, chiefly to the anthracite and Pittsburg regions, 86,534; to Illinois, chiefly to Chicago, 27,118; to Massachusetts, 39,474; to New Jersey, 23,024; to Ohio, 13,142; to Connecticut, 12,655; to California, largely Asiatics, 11,997. Or to New York, Massachusetts, Illinois, and Pennsylvania nearly 69 per cent. This may be stated in another form. Of the Hebrews over two-thirds remained in New York; of the Italians, five-eighths came to New York, but the Poles, Croatians, Bohemians, and Slovaks sought Pittsburg and the lake cities.

Facts About the Army Canteen. (1) Generals Miles, Shafter, Wheeler, Guy V. Henry, Ludlow, Boynton, O. O. Howard, Rochester, Bliss, and fifteen others, and also forty-five colonels, have expressed themselves as being strongly opposed to the regimental liquor saloons, commonly called canteens, because of their demoralizing effects.

(2) Nearly all the chaplains have been in strenuous opposition to the army saloons.

(3) Secretary Long did not issue his order abolishing the sale or furnishing of intoxicants to the officers and men of the navy until he was strongly advised to do so by leading admirals and other naval officers.

(4) General Wolseley, the former commander-in-chief of the British forces, and General Roberts, the present head of the army, have unqualifiedly condemned the liquor canteen; insisted on total abstinence from strong drink during campaigns, and urged it in peace camps and garrisons.

(5) The long march to, and the victories at Khartoum and Omdurman, one of the most remarkable of military feats, was accomplished by soldiers to whom intoxicants were absolutely prohibited.

(6) General Gallieni, the commander of the French forces in Western Africa, and afterward in Madagascar, has testified that the efficiency of them was increased forty per cent. by his substitution of temperance drinks for alcoholics.

Los von Rom in America. This partial summary of serious lapses from Rome is significant. In Detroit, 14 years ago, thousands of Poles rebelled against certain would-be despots, and built a fine church, tho they were afterward persuaded to return. In Cleveland, 10 years ago, thousands of Poles threw off allegiance to Rome, and to-day possess a church and a newspaper. Six years ago, in Buffalo, with a bishop for leader, another company, composed of the same nationality, took a similar step, and now rejoice in a sanctuary of their own, a school, a priest's house, and thousands of worshipers. About the same time, in Chicago, Bishop Kozlowski began an independent work, which has since grown to 4 parishes in that city and 1 in South Chicago, a paper, a school, a hospital, a home for the aged, and an orphanage. And in Scranton, Pa., Bishop Hoder conducts a Bible-class, and urges his flock both to buy and to study the Word of God.

A Christian Social Settlement. The Christodora House, at 147 Avenue B, in New York City, is a highly successful specimen of a social settlement avowedly and spiritually Christian. All social settlements are Christian in their philanthropic aims, since they seek to discharge the debt due to the claim of human brotherhood by the supply of physical wants and of intellectual needs. But the supply of religious and spiritual needs is also required to render social ministration thoroughly Christian, and

in this completeness of ministration to its poor neighbors the Christodora House has achieved an effectiveness which disproves the current notion that a social settlement must be non-religious if it would succeed among neighbors of other creeds—a notion which has forbidden, "for fear of the Jews," even the explanation of the word "Christmas" to the children. Seventy per cent. of those attending Christodora are Jews and Roman Catholics. Both Jews and Roman Catholics study the New Testament in its Bible classes. Nor has less been achieved for physical and intellectual improvement than by social settlements not thus completely Christian. The hold which Christodora has gained on its neighborhood in the three years since it began in a cellar room is apparent in the throngs it attracts, which it has hardly room to receive—a daily average last year above 200.

The "Tribune" "Fresh Air Fund."

Something of the business connected with a "Fresh Air Fund" such as the *New York Tribune* has for years conducted, may be gathered from a few significant figures. During the first week in August 5,848 children and poor mothers benefited by that fund alone: 43 parties of children were started for the country, being sent to 79 different towns in 6 states. These children must first be gathered, then conducted to the station, then accompanied to their destination, and then returned safely to their homes. The agents of the fund must be picked with great care and possess special qualifications. That they are thus gifted is proved by the fact that handling over 7,000 children in a single week not a hitch occurred, and no slightest accident in their transportation.

Let Baptists Bestir Themselves.

Dr. Mabie states that since 1890 142,000 converts have been baptized and added to the churches in connection with the American Baptist Missionary Union. This is twice the number permitted any other society in Christendom to gather in. It is because of the large success attending the foreign work of our Baptist brethren that broad-minded members of other bodies are contributing to their funds. Dr. Mabie refers to gifts from two Congregationalists of respectively $20,000 and $25,000. A Presbyterian has given donations of $2,000 and of $4,000, and now proposes to add $5,000 more, while a Scotchman has contributed $10,000. The Baptists should be humbled and encouraged to do far greater things.

A Great School for Negroes.

Fisk University, Nashville, Tenn., is one of the best of all the schools for colored people. It is under the auspices and patronage of the Congregationalists. Since its organization, January 9, 1866, it has graduated 420 young colored men and women, of whom 394 are still living, and are distributed over 25 states and territories; 8 of them are college professors, 46 are principles of high and grammar schools, 165 others are teaching, 19 are preachers, 17 doctors, 9 lawyers, 16 students in professional schools, 13 in business, 9 in the government's employ, 44 are wives and not classified above, 9 miscellaneous, and 13 living at home. Since the aim of Fisk University is to educate colored people to be worthy leaders in their own race, this record is a most creditable one. An interesting fact is that the Jubilee Singers, famous throughout the world, earned, from 1871 till 1878, $150,000 in money, besides much valuable

apparatus for the college, the present value of whose campus buildings and apparatus exceeds $350,000.—*Cumberland Presbyterian.*

Hope for the Indian. In the United States to-day there are 38,900 Indians who earn their living by farm-work. Last year they sold their farm products for a combined sum of $1,408,865, over and above the expenses of living. This was nearly $40 per capita, which is very good considering the fact that 30 per cent. of them had never before farmed an acre of land. Some of the Indian farmers never did a day's work in all their life before. Some have been at work for five or six years. One farmer, a Kiowa, living in Oklahoma, raised last year wheat making 26 bushels to the acre, and corn running 60 bushels. He tilled the fields alone, except in the harvest-time, when he engaged a number of harvest hands to assist. His income from last year's crop was $3,500. His farm is a model one. Originally the land, 600 acres in extent, was set aside to him by the Indian agent. It lies in a valley near the Washita River, and the soil is well watered and rich. In the edge of a patch of trees bordering on the farm was a fine five-room cottage. The stock was fattened, and every farming implement was shedded for winter. This Indian, who was once a noted fighter, now puts in seven months in each year on his place, and works even harder than the average white farmer. To make a good farmer out of a warrior requires no less than seven years.—*Harper's Weekly.*

The Episcopal Church in Alaska. In our August number an error appeared in regard to the missionary force of the Protestant Episcopal Church in Alaska. From the latest report we gather the following statistics:

Mission stations	14
Churches	12
Bishop and clergy	8
Lay-missionaries	2
Lay-readers	14
Communicants	394
Baptisms	64
Hospitals	3
Sunday-school pupils	439
Indian school pupils	14
Parish school pupils	328
Value of property	$63,600.00
Total contributions	$6,393.60

The past year has been exceedingly prosperous in spite of many difficulties and much sickness. The missions are located at Anvik, Tanana, Rampart, Fort Yukon, Circle City, Eagle, Nome, Point Hope, Sitka, Juneau, Douglas Island, Ketchikan, Skaguay, and Valdes.

To Work Among Lepers. Mrs. Laura Schwichtenberg, a wealthy young widow and niece of Mr. John Wanamaker, has decided to devote her life to the leper colony on the island of Cebu, one of the Philippine Archipelago. Some time ago she received, at her urgent request, appointment as government inspector of hospitals in the Philippines, at which time she visited the leper colony, declaring that her commission took that in, as the whole colony was a hospital. She was greatly impressed with the lack of sanitary conditions prevailing, with the hopeless condition of the 30,000 lepers congregated here, and especially with the large number of sad children. "I did not see a single happy-faced child there," she says; "the scenes still haunt me. I long to return and take a little sunshine into their lives." Let her name stand with that of Mary Reed.

Religious Liberty in Ecuador. By the new law of Ecuador the Roman Catholic Church continues to be the religion of the State, and the priests have perfect liberty so long

as they do not interfere in the affairs of the State. The government secured freedom to all, and now that the door was opened it had to be entered by the Gospel. Colporteurs were sent, and the priests were up in arms; but, notwithstanding many clerical prohibitions, good sales of the Scriptures have been made. In an interview with the president, Dr. Wood (American Methodist Episcopal Mission) and Mr. Milne met with much sympathy. Now the normal schools at Quito, the capital, are under the control of 4 Methodist missionaries (supported by the government), who are free to preach the Gospel on Sundays, and missionaries are settled at Cuenca and in other parts of the country.

EUROPE.

Circulation of the Bible. In the first year of Queen Victoria's reign, 1837, the British and Foreign Bible Society issued 550,000 copies of the Scriptures. In the last year of her reign its circulation was nearly ten times greater—namely, 5,074,000 copies. In 1837 the society issued the last Scriptures in 135 languages. Last year its list included 373 languages. This shows that during Queen Victoria's reign in no less than 238 new languages at least some portion of the Scriptures has been prepared, and the work of revision and translation is still going on.

Zenana Bible and Medical Mission. In a circular letter just issued, signed by the president, the Countess Roberts, the following statement appears: "Fifty years ago there were no zenanas open to Englishwomen. To-day the missionaries of this society alone visit 3,754 zenanas, and teach the women who spend their lives in them of the Savior who died to free them from a bondage even worse than that of Hindu custom. Fifty years ago there was practically no education for the girls of India. To-day this society supports 67 schools for girls, and has 3 institutions in which native Christian women are trained to be teachers. Fifty years ago there was no intelligent medical assistance possible to the Indian woman. To-day this society maintains 3 hospitals and several dispensaries, in which about 24,000 patients receive medical aid and Gospel teaching, the dispensary visits averaging upward of 60,000 annually. Fifty years ago a woman teaching among the villages was unknown. To-day this society sends missionaries and native Biblewomen who strive to teach the women in about 1,000 villages."

Industrial Missions Aid Society. This most useful organization held its anniversary recently in London, and among the rest Mr. H. W. Fry, its founder, named these as among the objects to be pushed forward:

(1) To open a central office in Bombay, and to secure the assistance of a thoroughly competent manager and staff.
(2) To initiate new industrial enterprises, and to take over and develop existing industrial work.
(3) To start household industries in the villages in India to enable natives to carry on work in their own homes.
(4) To purchase and ship to England the produce of missionary industries.
(5) To open in London a depot where missionary products of every kind can be sold.
(6) Generally to take steps to extend industrial missionary effort in all parts of the foreign mission field.

For the above purposes capital will of course be needed, and the society appeals to all interested in foreign missions to provide the necessary means, either by gifts or loans (upon which interest will be paid), to enable them to carry out this important work.

The Wesleyan Missionary Society. This society, in its eighty-seventh annual report, states that there has been a substantial increase in the income. The district auxiliaries

in Great Britain have contributed £2,400 more than in the previous year. The London mission-house list shows an increase of about £1,000. Gifts made in recognition of the special financial difficulties of the year bring up the total increase to £4,600. The total income is £135,474. This does not include extra income, chiefly for the relief of famine in India, which amounts to £23,967. The society now has 319 central stations, in connection with which are 2,404 chapels and other preaching-places. There is a working staff of 364 missionaries and assistant missionaries, with 3,241 other paid agents, and some 6,102 agents under voluntary service. The church membership on the mission field numbers 48,478, with 13,622 on trial. There are 96,363 scholars attending the schools; 40 missionaries have been sent out during the year, and 5 deaths have been reported. But for the war in South Africa, which has led to the loss of income in the Transvaal, and the necessarily heavy expenditure in Central China, the regular income would have more than met the expenditure. Valuable aid was rendered by the Woman's Auxiliary, which has expended during the year £14,500 on female education, and acts independently.

Miss Gladstone's Work for the Poor. In September Miss Helen Gladstone, daughter of the great premier, took residence in the University Settlement, at Nelson Square, Southwark. She has given up her high educational work at Cambridge, in order to prosecute a practical social effort among the industrious poor of Blackfriar's Road and Borough. As warden she will be the head of a band consisting of 16 members and students, all of whom are earnest workers in the cause of social reform. Women and children are their chief concern, spending their time in visiting, nursing the sick, teaching cripples, providing country holidays, and generally striving to make the lives of the people happier and brighter. Miss Sewell, who now retires on account of ill-health, has been warden for many years.

The English Presbyterian Church has just received an additional sum of £20,000 from the estate of the late Mr. Sturge for its China Mission. The mission hitherto has received from him £22,000, to be devoted to the furtherance of Christian work in China.

The Pope Accepts the Inevitable. Even the Roman world *does* move. For, according to dispatches from Paris, the Holy See has reconsidered his determination to resist the newly passed French Associations law. This is evidenced by the publication of a letter from Cardinal Gotti, Prefect of the Congregation of Bishops and Regulars, to the heads of the various Catholic orders, saying that the Holy See has decided that while condemning all provisions of the law impairing the rights, prerogatives, and legitimate liberties of the congregations, nevertheless, in order to avert the very grave consequences which would follow the extinction of the congregations in France, which do so much good, it will permit unrecognized institutions to apply for authorization under conditions specified in the letter. Here the Roman Curia acts with its usual tact and accepts under constraint what it is powerless to resist. These pontifical instructions constitute the first victory for the new law. They imply the submission of the congregations, while the conditions specified leave absolutely intact the fixed rights of civil society over re-

ligious associations. It is a gain for the State, and accents the wisdom of M. Waldeck-Rousseau, under whose inspiration the measure was passed.

Federation in Italy. A conference of the representatives of the different Italian Protestant churches was held in Rome recently, in which the Waldensians, Baptists, Methodists, and others participated. A full agreement was reached in what for Italian Protestantism is its chief object, the work of evangelization among the Catholic population, and a *modus vivendi* was established, the whole propaganda to be controlled and guided by a committee, consisting of representatives of the various denominations engaged in Gospel work in that country. The members of this "*Comitato interdenominazionale*" will have their headquarters in Rome. The special work of this body is to consist in the following: 1. Division of work among the different denominations, consisting in the establishment of new stations, but also restriction and concentration where different churches have been interfering with each other. 2. Publication of hand-books in the interest of missions, such as catechisms, hymn-books, etc. 3. Maintaining a publishing concern for the publication of religious journals and of a general daily. 4. Direction of the individuals engaged in the mission work. 5. Management of the social work, such as aid and charitable societies.

Italian Evangelical Church. Statistics published in July show that the Italian Evangelical Church consists of 35 congregations, with 5 others in process of formation. The communicants number 1,815 and the catechumens 502, with 20 pastors, 10 evangelists, 1 Bible-woman, 3 workers on trial, 35 elders, 75 deacons, and 25 teachers. In the 24 Sunday-schools 1,302 boys and girls are under the instruction of 63 teachers. A special effort is made to secure the placing of the Scriptures in the hands of the people, and in twelve months 868 Bibles and 2,588 New Testaments were sold or given away.

ASIA.

A Missionary Held for Ransom in Turkey. Perils from robbers still threaten missionaries traveling in Turkey. On September 3d Miss Helen M. Stone, a missionary of the American Board, was captured by brigands while journeying from Bansko, Macedonia, to Djumiak, Salonica, with an Albanian preacher and a party of students. The party was surrounded and Miss Stone was separated from the others, and is held for a $110,000 ransom. Letters from her say that she is in good health and well treated. It is believed in Constantinople that the Bulgarian-Macedonian Committee are actively responsible for this outrageous abduction. The American Board have asked the government to take steps to secure the release of Miss Stone, but is also seeking to raise the money to pay the ransom. Miss Stone was stationed at Salonica, and is highly esteemed and greatly beloved by missionaries and natives.

A Quarter Centennial in Turkey. The annual meeting of the Central Turkey Mission was held in Aintab from June 23d to July 1st. The twenty-fifth anniversary of Central Turkey College and the plans for a summer school, to be held at the close of the meeting of the conference, drew a larger attendance of college graduates and delegates and visitors from neighboring cities than usual,

and gave special importance to the educational interests of the mission. Considerable time was given to the discussion of the establishment of a home missionary society, the fact being that over one-third of all the churches in this field are already wholly self-supporting, and that many of these stronger churches have been for a considerable time carrying on small and independent missions in various places. The closing exercises of the girls' college were held on June 14th, when 6 girls took diplomas, all of whom expect to teach as have the 6 who graduated last year.

A Polyglot Institution. It seems that even yet Western Asia is the seat of Babel, for no less than 5 tongues, English, Armenian, Russian, Turkish, and Persian, are taught in the boys' school at Tabriz, Persia. So no wonder that at least one of the missionaries sometimes sighs "for a one-language field," and recalls the cry of a young Englishwoman in delirium, "Oh, let's go home, where everybody talks English!"

The Bible in Arabia. At the Bahrein station a population of 300,000 is within reach of the Gospel, and there are located Rev. S. M. Zwemer, Mrs. Zwemer, Dr. S. J. Thoms, and Mrs. Thoms, who is also a physician, and Rev. James E. Moerdyk, with their native colporteurs. The distribution of Bibles, Testaments, and other religious books, with personal conversation, is the way as yet in which most good can be done, while the medical work is a large and ever-growing factor in reaching the soul as well as the body by the power to bless given to His servants by the Great Physician. Of Bibles, Testaments, and portions of Scripture, 932 were sold during the past year at Bahrein, 86 per cent. being to Moslems. Mr. Zwemer remarks in his report: "Looking over all the work at this station, the past year offers much encouragement. Where 7 years ago there was only 1 missionary, and fanaticism forbade him a dwelling, we now count 2 missionary families and 3 native helpers, besides the church in our house. The medical work is full of promise. The colporteurs know how large is the field of their sowing and are eager to go to places which once they feared to do."

Irrigation for India. It is reported that the great Chenab Canal, in the northern provinces, which was recently built by the government for the purpose of irrigating a region specially liable to suffer from drought, has proved a great success, and last year 1,353,000 acres were irrigated, giving excellent crops throughout the district. There are already 429 miles of the main canal, besides a vast number of channels for distribution. The expenditure in construction was 25,000,000 rupees, or over $8,000,000, but the crops of last year from these lands are valued at twice that amount.

The Rain and the Famine. The recent rains throughout India generally has been fully up to average, and above it in Northeast India, where the fall during the previous fortnight had been deficient. The total amount, however, which has fallen since the beginning of June is still heavily behind in Gujarat, Baluchistan, Northwest India, and parts of the East Coast. There has been a decrease of 13,000 in the number of persons in receipt of famine relief in the Bombay Presidency, and of nearly 3,000 in the Madras, but in the native States there has been a total increase of 3,000. There are now no persons on relief in Madras,

but the numbers in Bombay and in the Central Provinces still amount to 442,000.

Afraid of the Census Man. The census in the Chin Hills was carried out under somewhat difficult conditions. It was wisely decided to perform the work under armed force, as there were indications that the people suspected the census-taking was the forerunner of increased taxation, and the Chins have always been used to resist such demands. The prevailing idea was that each household would be taxed in proportion to the number of inhabitants found in it, so it can not be said that the total number of inhabitants arrived at—namely, 87,101 (of which 85,063 are Chins), is absolutely correct. It is believed, however, not to be very far out, as in many cases the people whose curiosity to compare the number of inhabitants of their villages with those of others overcame their suspicions rendered active aid in the census-taking.

The Basel Mission. According to the *Bombay Guardian:* "Among the successful missions in India in regard to spiritual results, and particularly in regard to the industrial training of their converts, this one must be counted. The missionaries number 79 and the wives 58. The number of single women is surprisingly small, only 4 in the list. The mission has 24 stations in the districts of South Canara, Coorg, Southern Mahratta, Malabar, and the Nilgiris; there are also 112 outstations. The native church has a membership of 14,696. There were 170 adults baptized during last year, also 291 children; the births among the converts were 536, and the readmissions 28. The contributions of the church members toward their church expenses and for the poor are comparatively good, Rs. 11,563 having been received."

Gossner Mission Among the Khols. The past year has been greatly blessed in the Gossner Mission to the Khols. About 4,000 heathen have been baptized, and the number of candidates for baptism has increased to 17,087. Three new stations—Kumarkela, Karimatti, and Tamor—are engaged in building. The contributions of friends at home have, fortunately, increased largely. They now amount to £19,586, but there is still a deficit. To follow up the Christian Khols who settle in the tea plantations of Assam, a new chief station has been founded. A missionary and 2 native pastors have been sent there. A third center of work in Assam is in contemplation.

The Locomotive as a Missionary. The Burma Railways Co., Ltd., builds railways in Burma that it may make money for its shareholders, of course, but it actually does something better—it helps the missionary to do more work, do it faster and easier. Hsipaw, in the Shan States, has been at least two weeks' journey from the Rangoon, and all supplies have had to be taken thither by bullock-cart and pack-train from Mandalay; but the opening of the railway to Hsipaw on June 1 has changed all that. Hsipaw is now only 48 hours from Rangoon, and our Dr. Leeds is greatly rejoiced thereat.

Bassein and Henzada have each been from 24 to 36 hours away from Rangoon by river steamers, and the journeys expensive. The engine of a construction train now "toots" in Bassein, and ere long the trip from Rangoon to Bassein will be an inexpensive one, done all

in daylight, and Henzada will be taken in on the way.—*Indian Witness.*

How they Bury in Burma. A Burmese paper of Mandalay contains a long account of the preparations that are being made for the funeral of a much-revered Buddhist bishop who died, or, as the Burmese express it, "returned," some time ago. It is well known that in such a case the body is kept in the monastery for weeks, months even, until all the funds necessary have been collected, and the preparations for the cremation brought to a close. In Dalla, some time ago, an old hpoongyi was thus kept several months, gilt all over, just like a statue. For the present instance, the elders and other influential persons in Mandalay decided at a recent meeting to have a coffin made, the cost of which is to be above Rs. 3,000. It is to be covered with pure gold and ornamented with silver designs. It will be placed on the representation of a white elephant, made according to the ideal type described in the Buddhist scriptures. There is probably no other nation in the world so lavish of their money on things useless as are the Burmese, and if they could be induced to spend it for humanitarian purposes, Burma would certainly be one of the richest of countries in useful public institutions.—*Idem.*

The Deluge in China. After the devastations of Boxers and foreigners, China has now to suffer from a flood of appalling severity. The Yangtse River has overflowed its banks and laid waste the valley. Ten million persons are reported to be without homes and without provisions for the coming winter, and the floods have not yet subsided. Immediately on hearing of the floods, 2 Chinese banks advanced a sum of 20,000 taels, and a special delegate was sent up the river to distribute relief. Foreign houses of commerce also contributed. The floods have proved destructive beyond all expectation. It is certain that there will be intense suffering during the coming winter, and it is feared that the distress will lead to civil disorder. A committee of foreigners has been formed to receive subscriptions and conduct relief work in conjunction with a native committee.

How We Seem to Chinamen. According to Rev. W. S. Ament, the Chinese are not wholly destitute of a sense of the fitness of things, or even of a sly humor, for he says: "In China little is made of denominations. The native Christians have denominational names of their own. They call the Methodists the 'hand-shakers'; the Presbyterians the 'won't-let-women-speak-in-meeting society'; the Baptists, 'the bathing society,' and the Congregationalists, the 'one-man-as-good-as-another society.'"

Change in Methods Demanded. Rev. Timothy Richard, of Shanghai, the veteran missionary who is so influential with the Chinese government, writing in the *Examiner*, London, on "Some New Conditions of Pacified Work in China," asserts that mission work must henceforth be carried on "in the face of the ignorance and suspicion of the Chinese, in opposition to the wishes of some of the powers, and in spite of the neutrality and indifference of the British and American governments." But in planning for the new campaign, Dr. Richard has in mind something more than the old village Gospel preaching method. He says that 60 years' experience has convinced the mis-

sionaries that they can do vastly more in shaping the future of China by dealing with the government, the viceroys, the student class, through systematic distribution of literature describing not only the Gospel, but the best fruits of civilization and the discoveries of the Occident; and by using the telegraph and formal letter to bring influence to bear upon Chinese officials, providing the communications are prepared by competent persons.

American Soldiers in China. Prior to the passage of the anti-canteen law by our national legislature, Rev. Mr. Tewkesbury, missionary of the American Board at Peking, after some months of observation of the troops of the different nationalities in that city, wrote: "The American soldiers are more given to drink than those of any other nation, I think."

Henry Savage Landor, the distinguished traveler and author, was in China's capital during its occupation by the foreign forces, and in his recent book, "China and the Allies," he says: "Were the American soldiers to possess a stronger physique and a more healthy constitution, both of which he does all he can to ruin, he would probably be the best soldier in the field."

John W. Foster's Testimony to Missions. In the *Interior* for June 27th, Mr. Foster, formerly Secretary of State, and more recently filling important diplomatic positions in the far East, says: "I have a high estimate of the Chinese race. As we study their history and recall their achievements in the past four thousand years, we can hardly wonder at their spirit of exclusiveness and conceit. When once the barriers of official conservatism are removed, and the people are free to receive the Gospel, I have great faith that large success will attend the missions. The accession of the Chinese race, or a considerable portion of it, to Christianity will be a great achievement, and will materially change the history of mankind. 'China for Christ' is destined to be the watchword of that vast body of Christians who believe in the binding obligations of that last command of the Master, 'Go ye into all the world, and preach the Gospel to every creature.'"

The Old Japan and the New. Rev. William E. Griffis writes thus optimistically: "Japanese civilization lacked as its corner-stone the glorious ideas of the personality of God and the individuality of man. These ideas are now—having been introduced, enforced, and illustrated by the Christian missionaries—as steadily as leaven in meal, transforming the Japanese people. All the silly Chauvinism, all the hysterical and false patriotism, all the owls and the bats that thrive in the darkness of insular ignorance and Oriental conceit, can not ultimately hinder the growth of Christian Japan. In the Sunrise Empire we have now the new home, the new family, the new patriot, the new book, the new political and social principles, the new faith based on the idea of God as spirit seeking spiritual worshipers, upon the idea of a loving Father to whom his Japanese children are very dear. As we write, the news of the spiritual revival in the cities and the national capital, bringing hundreds of new-born souls into the Master's kingdom, seems to waft Amen! Banzai! Banzai! (ten thousand generations) to the new state in the new Asia!"

The Buddhists are so impressed with the value of medical mission

work that they have bought a piece of land in Hakodate, and are going to build a large hospital for the poor; they propose to make no charge for attendance.

AFRICA.

Caution and Cowardice. The British authorities in the Eastern Sudan are taken vigorously to task for forbidding anything approaching to evangelizing effort in the Khartum region; and the voice of Christian Britain is heard in solemn protest through the Church Missionary Society. Well does the *Independent* affirm: "It is an extraordinary condition of affairs that has continued now for two or three years in the Sudan, under which a Christian Power (England) forbids Christian missionary work. There is not a pagan Power or Mohammedan on the face of the earth of which this is true. When Khartum was captured, the authorities, whether General Kitchener or Lord Cromer, were so afraid of exciting the pretty thoroughly awed Moslem people that they planned to placate them by establishing a college at Khartum, from which all Christian influence should be shut out, for the instruction of the sons of the Moslem chiefs. Nothing was to be introduced that could offend their prejudices, and missionaries were forbidden to carry on any labors in a newly opened country. We are not surprised that the Church Missionary Society has sent a most courteous communication, signed by the Archbishop of Canterbury, to His Majesty's Secretary of State for Foreign Affairs, calling attention to the anomalous condition, recognizing what might be supposed to have been a necessity temporarily for police purposes, but which can no longer be such, and asking if the time has not come to withdraw the prohibition."

Touring in West Africa. The missionaries in the Gabun keep up a constant itinerating work. The Rev. W. C. Johnston recently made a 24-day trip, in which he held 67 meetings in 65 towns and villages. He thus describes a bamboo swamp: "As far as you can see there is nothing but wild palm. It is pretty, but under foot it is horrible. Black mud into which you often sink up to your knees, when you slip off the sticks that you are trying to find, but which are out of sight in the mire. Then, too, the water is black and bad. We had several days of such country."

Missions on the Kongo. In the Kongo Free State we have 1,000,000 square miles, or as large as the United States east of the Mississippi River, with about 20,000,000 inhabitants. The following is the missionary force working there:

SOCIETY.	Stations.	Missionaries.	Church Members.
English Baptist.....	12	45	500
Kongo Bololo Mission.	6	25	.....
Free Church, Sweden.	7	25	1,500
Christian and Missionary Alliance.....	4	10	.....
Presbyterian, U. S. (South).....	2	10	200
Disciples of Christ....	1	5	.....
American Baptist Un.	9	30	2,900
Totals.....	41	150	5,100

These stations stretch from the mouth of the Kongo to Stanley Falls, a distance of 1,400 miles inland. Between Stanley Falls and Toro is a distance of 400 miles before we have another link in the chain of missions across Africa.

A Report on Uganda. Sir H. Johnston, the Commissioner for Uganda, has issued a report, in which he shows the importance of that country. Its value is indicated, for one thing, in the fact that within the range of the protectorate are the head waters of the Nile. If a hostile power, therefore, were to gain possession of the region, it might, by

engineering, affect the irrigation of Egypt, and also the freedom of our quickest route to India. Besides, the country in itself has great undeveloped resources. It has great mineral wealth, and its 12,000 square miles are largely uninhabited, and well fitted to be the abode of white men. The success of missions in this quarter has, as is well known, been remarkable; and it is satisfactory to hear, from so high an authority as the commissioner, that Christianity has not spoiled the natives, as in some other parts of Africa it has been accused of doing, but has in every way improved their condition and character. The construction of the railway continues to be carried on, and when it is finished we may hear of this interesting country being occupied by a happy and prosperous people.—*The Record.*

The Bible in Abyssinia. An Abyssinian Christian teacher, named Tajelenj, has accomplished the task of making the first corrections in the Swedish Society's edition of the Ethiopic New Testament, printed in 1830. This teacher's return to his old home in the heart of Abyssinia, at Ifag, near Gondar, the former royal capital, with copies of the New Testament prepared by his consecrated toil, has been hopefully regarded by the friends at the mission. In spite of much persecution, the tributary king, Ras Mengascha, has recently accepted a copy of the Scriptures from this native evangelical teacher, and even the Emperor Menelik has shown him favor.

THE ISLANDS OF THE SEA.

Rome in the Philippines. The report comes from Manila that 9 new Roman Catholic bishoprics will be established in the Philippines, 7 of them with American bishops. The present staff is 1 archbishop and 3 bishops. The friars have issued a circular to the public, through the *Centro Catolico*, in which they anathematize the government in the disguise of an eloquent and passionate appeal to Catholics. The circular declares that Governor Taft has declared war against God, and denounces the members of the Philippine Commission as 4 rickety brawlers. The pamphlet calls the government officials buffoons, talkative pigmies, vile persecutors, and pusillanimous politicians who are seeking to overthrow the Church under the guise of a pernicious liberty, and are attempting to eclipse the sun of the moral world. It calls on Catholics morally to unite against this impious and irreligious government.

Islam in the Philippines. A force other than heathenism or Romanism will have to be reckoned with in missionary operations in these islands, and that is Mohammedanism. It dominates the Sulu archipelago, and is seeking to extend its propaganda among the northern islands, and has already begun operations in Manila. Several conditions seem to favor some success in such endeavor. The fact that under a spurious form of Christianity such abuses arose as to force the people to arms against the friars, makes it difficult to overcome the prejudice they have conceived against Christianity. At such a juncture Islam steps in with a monotheism that is vastly superior to the surrounding heathenism, and presents an unbroken front, while the Filipinos conceive Christians to be divided among themselves—Catholics and non-Catholics.

Protestant Success in the Philippines. The Baptist Missionary Union has a petition from 7,000 Filipinos in one particular district of Panay, who

have petitioned the Union's agents in the Philippines to come and labor among them. They live in 7 villages, cluster around the town of Janiway, which would be the center of operations should the union answer the petition in the affirmative. Unfortunately, Mr. E. Lund, who went from Spain to carry on the work among the Filipinos for the union, has been compelled to retire from the islands, owing to ill health. Both he, writing in the *Missionary Magazine*, and Rev. Charles W. Briggs, writing in *The Examiner*, are most sanguine concerning the avidity and rapidity with which the Filipinos will embrace a purer form of Christianity than they have known hitherto.

Germans Making Mischief in Samoa. A correspondent of *Christian Work* in Samoa reports that the German Governor of Savii and Upolu, the islands owned by Germany in the Samoan group, has served an ultimatum on the officials of the London Missionary Society, ordering that a less rigorous observance of Sunday obtain; that the annual gathering of the mission at Apia be omitted, at least those features of it which bring together the native Christians; and that no more churches for the natives be built. Orders forbidding the teaching of English in the mission schools had been issued prior to this ultimatum.

Widows' Woes in New Guinea. On the river Mamba, where the Anglican Mission now has a station, death seems to be without hope. The relatives of the deceased and others give way to great outbursts of weeping. Then the body is wrapped up in a mat, and in spite of the government regulations is often still buried in the house. A hole is dug two or three feet deep near the doorway, and the body with all its worldly possessions laid there. It is then "roofed" over, and the roof covered with mud so as to be about six inches above the floor level; on this mound the women lie, and abandon themselves to their grief. The widow's mourning in New Guinea is very severe. When, after the first paroxysms of grief, she comes outside the house where her husband lies buried, she will be so exhausted by fasting and mourning that a woman is needed on each side of her for support. She will suddenly throw up her hands and fall flat on the ground, or dash herself with great violence against a tree, or gash her cheeks with shells. She will also plaster herself with mud. Then, when the first stage of her mourning is over, she will retire inside the house, and begin to make her widow's jacket of threaded seeds, "Job's tears," and only emerge to view again when it is completed and put on.—*Mission Field.*

Development in Australia. In 1810, according to Sydney Smith, there were only 1,000 Europeans in Australia, and they were largely convicts. The population has grown to 4,000,000, the island continent has yielded $2,500,000,000 of gold to the world's assets, it has built $750,000,000 into public works, has constructed 13,000 miles of railroad, has a public revenue of $150,000,000, and a public debt of $1,000,000,000, and an export and import commerce of $700,000,000. The Australian confederation is the most English of all the annexes to the British crown.

MISCELLANEOUS.

A Good Word for Missions. A correspondent of the *Nation* writes significantly about the tendencies in the Eastern Hemisphere. He refers to the fact that

all parts of the world—the Western nations and China—are being brought closely together; that the natural tendency, where different standards of morality and civilization are brought into close contact, is toward the degradation of the higher, since to resist the demoralizing influence of the lower civilization requires conscious and vigorous effort; that China, increasing in strength with every improvement of ships, engines, and transcontinental railways, constitutes a serious menace to the rest of the world. He declares that to remain inactive, quiescent, is to be conquered, and the solution is not to be found in force or education alone. Mere education would take from the Orientals their religious belief without giving them anything in its place, and the result is a community of persons morally weak and characterless. He affirms that our best hope must be in the success of Christian missions. "This method of influence," he says, "is the only one which goes directly down to the root of the great material evil of all non-Christian civilizations, the degradation of women, and lifts the mother and her child to the level of the mother and child in Christian lands. It is the only method which has the strongest conceivable motive power—that of disinterested love. It is the cheapest; for thousands stand ready to do the work for no other reward than the privilege of doing it, and millions stand ready to furnish them with the necessary means."

Sir Monier Williams Testifies. The Christian and the non-Christian may shake hands and interchange similar ideas in regard to essential truths, but a veritable gulf exists which can not be bridged over by any science of religious thought; yes, a bridgeless chasm which no theory of evolution can ever span. Go forth, then, ye missionaries, in your Master's name; go forth into all the world, and, after studying all its false religions and philosophies, go forth and fearlessly proclaim to suffering humanity the plain, the unchangeable, the eternal facts of the Gospel—nay, I might almost say, the stubborn, the unyielding, the inexorable facts of the Gospel. Dare to be downright with all the uncompromising courage of your own Bible, while with it your watchwords are love, joy, peace, reconciliation. Be fair, be charitable, be Christ-like, but let there be no mistake. Let it be made absolutely clear that Christianity can not, must not, be watered down to suit the palate of either Hindu, Parsee, Confucianist, Buddhist, or Mohammedan, and that whosoever wishes to pass from the false religion to the true can never hope to do so by the rickety planks of compromise, or by help of faltering hands held out by half-hearted Christians. He must leap the gulf in faith, and the living Christ will spread His everlasting arms beneath and land him safely on the Eternal Rock.

Max Müller Testifies. In the discharge of my duties for 40 years as Professor of Sanskrit in the University of Oxford, I have devoted as much time as any man living to the study of the Sacred Books of the East, and I have found the one key-note—the one diapason, so to speak—of all these so-called sacred books, whether it be the Veda of the Brahmans, the Puranas of Siva and Vishnu, the Koran of the Mohammedans, the Zend-Avesta of the Parsees, the Tripitaka of the Buddhists—the one refrain through all—*salvation by works*. They all say that salvation must be pur-

chased, must be bought with a price; and that the sole price, the sole purchase-money, must be our own works and deservings. Our own holy Bible, our sacred Book of the East, is from beginning to end a protest against this doctrine. Good works are, indeed, enjoined upon us in that sacred Book of the East far more strongly than in any other sacred book of the East; but they are only the outcome of a grateful heart—they are only a thank-offering, the fruits of our faith. They are never the ransom-money of the true disciples of Christ. Let us not shut our eyes to what is excellent and true and of good report in these sacred books, but let us teach Hindus, Buddhists, Mohammedans, that there is only one sacred Book of the East that can be their mainstay in that awful hour when they pass all alone into the unseen world. It is the sacred Book which contains that faithful saying, worthy to be received of all men, women and children, and not merely of us Christians—that Christ Jesus came into the world to save sinners.

The Gospel of Healing. There are 1,100 hospitals connected with Protestant missions in foreign lands, treating over 2,500,000 patients yearly. This ministry of healing is a most effective and practically irresistible means of gaining entrance into the homes and hearts of the heathen. It removes prejudice, inspires confidence and hope, and reveals the true genius of Christianity as perhaps nothing else can.

DEATH NOTICE.

Miss Thoburn, of India. On September 1st Miss Isabella Thoburn died in Lucknow, the city in which she has lived for so many years, and in the college which she founded, and which everywhere bears the mark of her strong but gentle personality. Cholera was the cause of her death.

Miss Thoburn was born on March 29, 1840, near St. Clairsville, Ohio, and was graduated from the Female College at Wheeling, Va. When she wrote to the Secretary of the Methodist Missionary Society she was told that there was no work for a single woman missionary to do. She therefore applied to the Union Missionary Society, and was in correspondence with them when the Methodist women organized their Foreign Missionary Society. Miss Thoburn was at once accepted, and with Clara Swain sailed for India in November, 1869.

Miss Thoburn from the first devoted her energy to educational work for women. She commenced in Lucknow a girls' school in one room. The school, through Miss Thoburn's effective and loving service, has developed into the beautiful college now known as "The Harriet Warren Memorial." Ten years ago the college was affiliated with the Allahabad University, and it now sends up graduates both for the B.A. and M.A. degrees. Miss Thoburn thus had the honor of founding the first women's college in this land.

Miss Thoburn's last furlough was taken in 1899–1900, when she attended the Ecumenical Missionary Conference in company with her accomplished helper, Miss Lilavathi Singh, M.A. Scattered throughout India and even in Burma are educated Christian women of all denominations, who have been educated in her college, and who now as leaders and teachers are influencing countless numbers, and these in turn will influence others, as one ripple on the still lake is the progenitor of another. —*The Bombay Guardian.*

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